CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE Y NOT WHAT IS RIGHT?" — LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 16, 1835. NO. 718.—VOL. XIV.—NO. 40.

RELIGIOUS MISCELLANY.

CHAPLAIN IN THE MILITIA.

We have extricated from the Portland Mirror, the following portions of a Letter, for the sake of its bearing upon the subject of Peace.

West Prospect, Me. Sept. 27, 1834.

To Col. Joseph Ames,

Dear Sir, — I have the honor hereby to acknowledge the receipt of a commission from the late governor of this state to be chaplain of the regiment of militia which you have the honor to command. A sense of duty constrains me to decline the appointment with which you have honored me, and herewith to return the commission given me pursuant to such an appointment.

You will doubtless inquire for the *reasons* which have brought me to this determination. It is due to you that I should assign them. And I do it the more cheerfully, as no apology will be needed for offering to your consideration, some sentiments which I deem important in their bearing upon human welfare.

It is a standing principle with me to hold no office, the duties of which I cannot conscientiously perform, according to the *design* of the office. I am not certain that I understand the duties of chaplains, for the statue does not prescribe them. Custom makes it their duty to appear on days of regimental reviews, and by solemn prayer, to ask the blessing of God on the labors and services of the occasion. Should the militia be called into active service either for defensive or offensive operations, I suppose that such chaplains as might be drafted for the service would be expected to impart moral and religious instruction to the army, and pray for the success of their operations. Such are my general views of a chaplain's duty. If I am correct in these views, my duties as chaplain, if I were to accept the office, would not well comport with my duties as a christian. I have embraced the opinion that THE CUSTOM OF WAR IS INCONSISTENT WITH THE PRINCIPLES OF THE CHRISTIAN RELIGION.

As war, in my view, is at variance with the gospel, I cannot consistently *countenance a system of preparation for it.* It would be highly incongruous for me to hold an office, the duties of which would require me to be present on days of military parade to ask the blessing of heaven on a system, which I believe wrong, both in its abstract principles, and in its practical operations. Acting as chaplain, on such occasions, I should give a practical expression of my approbation of the militia system, which is but a branch of the war system, and throw around them all the sacredness of a solemn religious service. In so doing, I should do violence to some of the most settled convictions of my mind.

Another objection which has great influence with me *is found in the fact, that military reviews are exceedingly demoralizing in their influence.* In 1826, the secretary of war addressed to some of the most respectable militia officers, in the different states, a circular, containing a number of questions relating to military affairs. One of these questions was the following. "From your experience, are frequent musters advantageous to the great body of the militia?" I have lying before me, the answer given to this question by no less than sixteen distinguished militia officers, residing in seven different states. With one voice they pronounce musters either pernicious or useless. Most of them speak of them as decidedly injurious to the morals of the community. One says, "Attend a militia muster under its most favorable circumstances, and riot, drunkenness, and every species of immorality, are the order of the day." Another pronounces them "Always scenes of the lowest, and most destructive dissipation, where nothing is to be acquired, but the most pernicious habits." Another calls them, "Schools of insubordination and vice." This high official testimony respecting the moral influence of militia musters, is corroborated by the observation of every man, who has been an eye witness of them. Who that has ever visited the parade ground, has not found it the theatre of the most degrading vices? Who has not there witnessed intemperance, profaneness, obscenity, wrangling, and their kindred vices? It is a place of almost unrestrained indulgence, where many, who at other times, are sober and respectable, overleap the bounds of moderation, and spend the day in rioting, drunkenness and other excesses? The whole community suffers under the demoralizing influence of these public exhibitions. Such being their character and influence, how can I consistently express my approbation of them by being present, and asking the blessing of God on them?

Perhaps it will be said, if there is so much evil connected with these occasions, it is exceedingly desirable that some *counteracting influence* should be exerted by the presence and services of a suitable chaplain. But I reply, the whole system of war is so essentially wrong in principle, and military musters which are a part of the system, are so polluting in their influence, that all my moral sensibilities revolt at the idea of praying for the blessing of God upon them. During my residence in this town, I have studiously avoided all public trainings and musters, that I might not seem by my presence, to express any approbation of them.

One other view of this subject I wish to present. I have supposed if the militia should be called into active service, I should be liable, if holding the chaplain's commission, to be called to *officiate as a chaplain to the army.* Be that as it may, if it is right for me to act as chaplain to the militia at home, it would be right in time of war. There could be no objection on the ground of principle. If I were to join the army in this capacity, I should be expected to impart, on all suitable occasions, moral and religious instruction to the soldiers. Suppose that on the eve of some important battle, I preach should from the well known words of our Saviour, 'Put up thy sword into its place; for all they that take the sword shall perish with the sword;' or the words, 'Love your enemies;' and suppose I should speak according to the spirit and meaning of these texts; should I be considered as acting the part of a good chaplain? Would it be a suitable preparation for a work of slaughter upon which they were soon to enter? But would not such preaching be in perfect accordance with my duty as a minister of the gospel of peace? And is it not evident that my duty as chaplain to an army would be quite inconsistent with my duty as a minister of Christ. Again, suppose that on the eve of battle I am called upon to pray with the army. What would be expected of me as a good and faithful chaplain? Doubtless, that I should pray for the success of my nation's cause, and my nation's arms; that the God of armies would give us signal victory and triumph over our enemies. And is not this equivalent to praying that God would give us great success in the work of human butchery? that he would enable us to shoot, cut, stab, and destroy our fellow men with great skill, and rapidity; and lay them at our feet, weltering in their gore. In fine, is it not praying that God would make us distinguished murderers and cutthroats? Now would this, my duty as chaplain, comport with my duty as a Christian minister? Can prayer for the success of arms, prayer for victory over our enemies, when that victory is to be gained by butchery and blood, be justified in the sight of that God who requires us to love our enemies, and pray for them?

Suppose that two men differ touching their rights, and agree to settle the question of rights, by resort to arms, by a duel. Each one professes to have a just cause, and to ensure success in his efforts to gain his rights, he employs a chaplain to seek the blessing of God on his efforts; in other words, to pray that God would enable him to kill his neighbor? How would the prayers of these two chaplains appear in heaven? And what would be thought of the men who offered them; and of the men who should employ them for this purpose? Whose moral sensibilities would not be shocked at such cruelty and impiety as are involved in the supposed case? But in what does this case differ in principle, from that of two nations who resort to arms to settle the question of their rights? And why is not the conduct of the chaplains who pray for the success of the duellist just as consistent with the principles of the gospel, as the conduct of the chaplains who pray for the success of contending armies and nations? In the former case, each one only prays that his patron may be successful in efforts to butcher a single man; whereas in the latter case, each chaplain prays for success in the efforts to slaughter men by thousands.

I should be glad to add much more. But I fear, sir, that I have already wearied your patience. I think also that I have said enough to make it manifest that I cannot consistently accept the appointment with which you have honored me. Stephen Thurston.

RELIGION IN FRANCE.

Letter from "a foreign Protestant Minister" addressed the Editor of the [London] Christian Observer.

This letter is partly a reply to statements in a previous number of the Observer, by a correspondent who signed himself "Anglicanus."

Your number for December contains a paper signed Anglicanus, upon which you will perhaps allow a foreign minister, pretty well acquainted with the state of religion in France, to make a few remarks. France, in a religious point of view, is very imperfectly known in England; and I do not think that Anglicanus's letter is at all calculated to impart knowledge in this respect, although it may, by the truly Christian spirit, and the pure tone of devotedness, which it exhibits, awake the attention and sympathy of your readers on the state of things in France.

And first, as regards what your correspondent calls "the absence of all religion whatever that exceeds belief:" this is an exaggerated expression, which conveys a false idea. It may be said, alas! of numbers of places, and of a mass of individuals, but not *of France.* The notion which pretty generally prevails, that the Roman Catholic religion is altogether fallen in France, is quite incorrect. True it is, that in Paris and other large cities you see only women in the churches; and that men, who almost all believe themselves to be great men because they have perused some pages of Voltaire, and because they admire Victor Hugo and his romantic school, reject the faith which their priests preach by the authority of the Church, without taking up any other religion in its stead. But look in the villages throughout most of the departments, and you will see churches often crowded with persons of all ages and both sexes. This is particularly remarkable in the south and west. I know that all this is in most places darkened by ignorance of the word of God, and superstition; but it is not in every case the absence of all religion, for I have seen many a single-minded soul looking from the crucifix hanging in the parish church, and by the bed-side in the house, to the Cross on Golgotha, and hoping for acceptance before God through the merits of that Savior whom the Roman Catholic Church has not altogether rejected, and whose eternal Godhead it stedfastly maintains.

But beside this kind of religion, is it known that there is in France a host of men, of the younger generation, who, with the most brilliant talents and the highest attainments in literature and learning, endeavor to bring back their countrymen to the faith of their fathers? And although most of them remain in the Roman Catholic Church, they despise the flippant sarcasms of Voltaire, the melancholy Deism of Rousseau, the materializing philosophy of Condillac, and ground all philosophy on the revealed word of God. Whoever will have an idea of that party, may read their publications in the *Revue Europeenne,* a monthly periodical, superior as to talent to any thing else published in France. The leader of that party, Mr Bautain, a Professor at Strasbourg, is one of the most distinguished men of the kingdom. The most rigid Protestant may go along with him throughout the field of his philosophy, which he grounds on the Bible alone; but when he comes to practical religion he passes through the Vatican, where we cannot follow him; although we could meet again, we hope, at the end of the journey, for he also arrives at the foot of the Cross, where he humbly casts down all the pride of human learning. Mr Bautain holds meetings for edification at Strasbourg. Even among other men of learning, who reject the Roman Catholic faith, and who till now have received no religion, there is a powerful re-action towards serious ideas, and a spirit of inquiry, to which the *Philosophie Spiritualiste* of Cousin has greatly contributed. Although there is a mass of corrupt and impure literature, particularly in the dramatic field, there is also a class of literary men who show a decided leaning towards piety. One of the most brilliant poets of the day has just published a book in which he relates the history of his wanderings in the world, and of his conversion—*conversion* in the truest and deepest Biblical sense of the word—which any Christian would, I think, be happy to have written. I allude to the work, perhaps whimsically entitled *Volupte,* by M. de St. Beune, so well known by his delightful poetical work *Les Consolations.* I might name also the religious novels of Drouineau, who, however far he may be still from Biblical truth, tends evidently towards it.

I cannot leave these allusions to the state of things within the Roman Catholic Church without further asking, is it known that the *Bible,* that book once unknown to Roman Catholics, is being printed by them, and widely circulated? Is it known that an edition of the Bible with engravings is now being published, the editors of which wanted to have 100,000 subscribers before they began printing, and *that they have found them all?* Is it known that this immense undertaking is under the immediate patronage of the Archbishop of Paris and of the *clerge de France,* as the editors express themselves, although the actual Pope is decidedly averse to Bible Societies, and to the reading of the Bible in popular language? Is it known that the celebrated and learned M. de Genvude, the *ci-devant* editor of the *Gazette de France,* therefore a decided champion of Popish authority, is publishing a new translation of the Bible, which is widely circulated among all classes by selling it in small *livraisons* at one penny each? Is it known that the Jewish Professor of the *Ecole Israelite,* at Paris, is publishing a new edition of the Old Testament? Is it not cheering, and does it not promise better times, to see the advertising pages of the political papers, and even the walls of Paris, often covered with that blessed title, written in large letters, La Bible? Who would have thought of this, under the influence of the unbelieving philosophy of the eighteenth century, or under the all-absorbing reign of Napoleon, or under the Jesuitical period of the Restoration? For those who have eyes to see, these are "signs of the times."

But if the strong-hold of Satan is so attacked from within, is there no battle fought from without? Do the Protestants remain idle and silent? From the statements of some persons, one would almost believe it. But it is not so. Out of the 620 Protestant clergymen of the National Church, a good number are proclaiming faithfully and ably the glad tidings of the Gospel of Christ. In almost all the large cities of France there are one or more faithful ministers of Christ bearing testimony to the truth as it is in Jesus. To name only some of them—Paris, Lille, Rouen, Havre, Balbec, Strasbourg, Besancon, Dijon, Troyes, Versailles, Orleans, Rennes, Brest, Nismes, Montpellier, Toulouse, Montauban, Bordeaux, Grenoble, Lyons, Marseilles, Toulon, La Rochelle, &c. &c. &c.: in all these places, and many others, Christ is preached as the only Savior of sinners. Not only is the Gospel preached in such places, and in hundreds of the villages; but wherever there is an evangelical ministry you will find religious societies, and smaller associations connected with the parent societies at Paris. Thus supported there are in that last town two Bible Societies—one limited to the Protestants, another extending to the Roman Catholics—a Missionary Society; a Tract Society; a Home Missionary Society, under the name of *Societe Evangelique.* Besides the preaching in the national church, there are in many places chapels where the Gospel is preached, either by ministers of the national church or by others; so in Paris, Havre, St. Quentin, Lyons, Versailles, Tourmes, Chalons, Macon, &c. &c. Some of these ministers are supported by the Home Missionary Society, others by the *Societe Evangelique* of Geneva; others, twenty-one in number, by the London Continental Society, under the superintendance of M. Pyt, a most able mimister and spiritually-minded Christian; others by the Wesleyan connection; and others by the Baptist Society of London. All these societies employ, besides preachers, private young men, who go about through most of the departments selling Bibles and Testaments and distributing tracts. This newly-invented means of circulating the word of God has proved most useful. Many souls have of late not only seen the errors of Popery, but have actually been brought to a saving knowledge of Christ crucified.

Without entering into any further details, this rapid view will suffice, I hope, to show that your correspondent's statement of an "absence of all religion whatever" is greatly exaggerated, particularly as this phrase stands connected with the fact related by Anglicanus of individuals openly advocating suicide and the murder of infants, in order to diminish the population! What does this prove against an age of civilization? Could I not find in London, savages who would not only say the same, but do it? In sound logic, one ought not to conclude from the particular to the general, but the contrary.

But, notwithstanding all this, and with this necessary restriction, I fully agree with your correspondent that there is in France an immense mass of dark ignorance, of infidelity, of corruption. There is consequently a wide field for the exertions of those who wish to fulfil the Lord's command, to "go and preach the Gospel to every nation." And I cannot but praise the zeal, devotedness, and charity with which Anglicanus attempts to put the spiritual interests of France on the heart of his countrymen. Blessed is he who knows of no limits to his love of souls! Christ died for them: ought we not to love them, and go and tell them, You have a Savior whom you do not know; you may have a Father in heaven whom you dishonor! But as to the best means of doing this, I must again, though with regret, disagree with your pious correspondent. From his not mentioning any of that small but zealous and faithful host of Christian preachers to whom I have alluded; from his sighing for a new Farel; and particularly from his calling upon the younger clergy of England to pass the Straits of Dover, and go and preach the Gospel in France—from all this, I say, one might naturally infer that there are no able preachers of the Gospel in France. This inference, however, would be very false. Names, numerous names, of men of the most elevated Christian character, and remarkable talent, and unrelenting activity, would not be wanting, if I wished to praise men, and not God alone. I have my doubts whether Farel himself (with all honor due to his revered name,) considering the difference of times and circumstances, was superior, either in piety or talent, to some servants of Christ whom I could name. I have my doubts too whether Farel himself would have now in France the success which he had, by the blessing of God, at the time of the Reformation. Different times will require different means, although the same Truth and the same eternal Gospel.

However, I readily, and with grief, acknowledge that the number of those "who stand on Zion's hill" to proclaim the Savior's name, are few, if compared with the thirty millions of souls who fill the French kingdom; that their efforts, although greatly blessed, must have been confined to some places; that their success, however rejoicing, must have been very limited—even "trifling," to use your correspondent's expression. What then is to be done? Anglicanus suggests that young English ministers ought to go and preach in France. Certainly this is zealous, charitable, well-meant advice; and there is no doubt but all our Evangelical brethren in France would hail and welcome these messengers of peace coming to help them to fight the good fight. But I ask, is this the best means that English Christians have in their power to be useful in France? I very much doubt it. For, in the first place, would not most of these English ministers find themselves under the necessity of losing one or two or more years in learning the French language, so as to speak it conveniently in public? I do not question Anglicanus's ability in French speaking; but I have seen many of your countrymen, who, after having resided for years in France, could not attempt speaking in public without having so much to fight with the pronunciation, that their thoughts, if conveyed at all, were rendered unimpressive, or so as to make blunders which excited any thing in French minds but that holy seriousness which ought to pervade a religious discourse. The Wesleyan preachers alluded to by Anglicanus are no proof against this; for, as far as I know, all their missionaries, with one exception, are either Frenchmen, or persons born in places where the French is spoken, as Jersey. And then, there is a certain knowledge of the manners, habits, way of thinking, and even prejudices of a nation, which is necessary, in order to be spiritually and extensively useful among them. An Englishman, well known in England, and who resides at Paris, has been, I acknowledge, very useful in that city, and in France in general, but certainly not by speaking.

ON EXPLANATORY PREACHING.

By C. E. Stowe, Prof. of Biblical Lit. in Cincinnati Lane Seminary.

By Explanatory Preaching I understand that kind of popular religious instruction in which the sentiments and emotions of the sacred writers are exhibited in the language of the preacher. Some complete paragraph, or a series of connected paragraphs, is selected from the Bible—the course of thought is traced out, the meaning developed, the illustration explained, the sentiments enforced and applied by such remarks as naturally arise from the text: and the preacher stands before his audience not as an orator, priding himself on the originality and briliancy of his own conceptions, but as a humble and fervid interpreter of the will of God—whose leading object it is to communicate to those that hear, *the grace of God which bringeth salvation.*

Philosophical, occasional, and hortatory preaching, are not to be neglected by those who would *commend themselves to every man's conscience in the sight of God;* but expository preaching should hold the prominent place, and furnish a foundation for all the rest. The exclusively philosophical or hotatory preacher is apt to become like a spider, "which" (as my Lord Bacon saith) "spinneth her flimsey web, entirely from her own bowels." While the expository preacher like the bee extracts the honey from the various flowers which grow in the garden of God, and prepares it for the sustenance and pleasure of man.

The expository was the prevailing mode of preaching with the apostles, and in the primitive church. The apostles preached not themselves, but Christ; that is, they told their hearers who Christ was, what he had done, taught, and suffered, and their simple narrative of the deeds, teachings and sufferings of the Redeemer, enforced by that deep eloquence of nature which springs from strongly excited benevolence, became the *power of God, and the wisdom of God unto salvation.* Afterwards, when those narratives were committed to writing, the teachers of the primitive Church in their public instructions, read entire portions of the Sacred Scriptures, and in their addresses to the congregation followed the track of thought of the portion read, and enforced the sentiment by earnest appeals to the conscience and the affections. In the early Christian church, the mode of worship was derived from the synagogue, and in this the principal part of the service consisted in the audible reading of the Scriptures. It was a rule among the Rabbins that not less than twenty two verses of the prophets should be read in the synagogue at any one time. This indeed was Jewish superstitution, but it was a higher principle than Jewish superstition which made the word of God the foundation and the model of public religious instruction.

We believe the Bible is the word of God, and that the wisdom of God was employed through many ages not only in communicating the sentiments of the Bible, but in causing them to be spread out on the page of inspiration in the form and manner best adapted to secure universal acceptance among men. The divine wisdom in the adaptation of means to the end, is no less strikingly manifested in the form in which the Bible is given, than its substance. It was not given at once and system-wise, but at *sundry times and in divers manners* on purpose *that it might come home to the business and bosoms of men.*

The brief narrative, the pointed aphorisms, the holy song, the living parable, are much more efficient in moving the majority of men, than the set argument or the formal statement. How then can we produce conviction better than by the Bible method? and how can we follow the Bible method better than by walking in the track of the Bible? Every minister who has made the experiment of a judicious and thorough exposition of some Biblical book in his public ministrations, has found this to be the mode of preaching most promotive of the growth of his own mind, and by far the best fitted to interest and edify his people. He finds that in this way he can disarm prejudice, and introduce an unwelcome thought without offence—that he can keep his own mind fixed on subjects so profitable and delightful that he loses all taste for "vain jangling, and strife about words to no profit, but to the subverting of the hearers." Whenever simple and earnest piety has prevailed for any considerable period, expository preaching has held a prominent place in public instruction. The Bible is beginning again to assume its proper place as the sufficient and only rule of Christian faith and duty, and as such to be made the basis of religious instruction in the family and in the sabbath-school; and we hope the time is not far distant when it will hold its proper place as a text book of morals and religion in every stage of education, from the nursery to the professional intitution. To keep pace with this growing biblical spirit, and to urge it forward, expository preaching must be revived.—And is there a minister of Christ whose soul does not exult in the prospect of engaging in so delightful a work? Let no one object to engaging in so delightful a work. Let no one object that he cannot qualify himself for it, because he has not the means to purchase an extensive library, nor time to turn over ponderous volumes. It is one of the distinguishing excellences of biblical science, that if there be a love for the study, and diligence and perseverance in the prosecution of it, the greatest and most valuable attainments are within the compass of moderate means, and limited opportunities. Every minister, who begins in season, can make himself acquainted with the Hebrew and Greek languages—and he can also afford to purchase a Hebrew and Greek Testament with an appropriate lexicon for each, and a good reference Bible in English. This is all the preparation and the apparatus absolutely necessary for the best attainments in Biblical science. Even the itinerant missionary can carry this precious library in his portmanteau, or wagon box, and make use of it in the scraps of time not taken up with other duties, while detained by storms or retiring from the fatigues of constant journeying and excitement.

With these means, let any one fully study the Bible in its original languages, let him compare book with book, narrative with narrative, chronology with chronology, and sentiment with sentiment; let him turn his thoughts within upon his own soul, and explore its *dark chambers of imagery* into which the Bible often flashes so startling a light; let him be watchful of the developement of character in all with whom he is thrown in contact, and compare the mode of these developements with the illustrations of human nature, which breathe and move the living page of the Bible; let his eyes be open to the wonders of the physical creation, and let him compare the instructions which he there reads with what he finds in the written word; let him pursue this course with diligence, and perseverance and contancy, and he will find ready access to all the deep mines of inspired truth sparkling as they are with gems and precious stones on every side, and he will come forth to his people laden down with the riches of this divine treasury.—*Biblical Repository.*

[From the Edinburgh Review.]

CHURCH AND CHURCH PROPERTY.

It will be perceived that what follows relates particularly to the English Church.—Ed.

'What is the Church? and what is church property? Never were there terms which stood more in need of explanation, and on which ambiguity and misconstruction have been more mercilessly inflicted. 'The Church' has many acceptations, and sophistry has loved to juggle and transpose them. It means sometimes a form of doctrine, sometimes the clergy, sometimes endowments, sometimes the place of worship, sometimes an ecclesiastical corporation; and sometimes is truly understood in that comprehensive sense which is set forth in the 19th Article of the Church of England. 'The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.' In this, its true sense, the term 'Church' includes the laity as well as the clergy; and it is plain that in this sense it cannot be a corporate body. But neither is it a corporate body, if it is understood to comprise only the clergy. The clergy, collectively, are not a corporation, any more than the laity are a corporation. If they are distinct, so are the laity—if they are privileged, so are the nobility; but they have, like them, no collective corporate existence.

But the Church or Clergy, though not a corporation, comprises within its body many corporations; and hence perhaps the common error. Every dean and chapter is a corporation aggregate—every bishop or parson is a corporation sole—yet each of these is as distinct from any other as are the corporations of Liverpool and London. There is similarity, but no connection beyond that common bond of discipline, in matters of administration, which produces no community of endowment. It is notorious that practically there is no community of endowment—that the revenues of the bishoprics of London and Durham are as distinct and independent as the fortunes of any two temporal peers—that the stipend of the incumbent of parish A has no more necessary connection with that of parish B than have the respective rentals of any two neighboring country squires. This must be notorious; yet people speak of Church property as if these independent endowments all formed a part of one great connected whole, or were all taken from one common fund. It is not so. There is no common fund that can be called Church property. The only species of property which could ever have been so considered was *Tithe*—that property of which so large a portion is now vested in lay hands—and the only time when it could be so considered was antecedent to that period in the thirteenth century when, in compliance with a Decretal of Pope Innocent III., it was forbidden that tithes should be paid otherwise than to the church of the parish to which they belonged. Previously there was (as we are told by Blackstone, who refers to the authority of Selden's learned work on Tithes) 'No appropriation of ecclesiastical dues to any particular church; but every man was at liberty to contribute his tithes to whatever priest or church he pleased, provided only that he did it to some; or if he made no special appointment or appropriation thereof they were paid into the hands of the Bishop, whose duty it was to distribute them among the clergy, and for other pious purposes, according to his own discretion. Tithes were then Church property; they were a common fund for religious uses; and the Church collectively might have been said to be robbed by the alienation to secular purposes of any portion of that fund. But this state of things has as utterly ceased as has the original fourfold distribution of tithes—one part to the Bishop, another to the incumbent, a third to the repairs and expenses of the Church, and a fourth to the poor—or that subsequent threefold distribution between the poor, the fabric, and the incumbent, by which it was succeeded when the Bishops had become endowed from other sources. All this has ceased; and unless we revert to times anterior to the threefold distribution, we can have no pretence for regarding tithes as the property of the Church collectively and as forming part of a common fund.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. X.

FERVOR OF SPIRIT.

The remark with which I commenced my last number, was of the following import: That the human frame and the human mind form in their union one of the deepest mysteries on earth; not only that your soul can perceive something of its mysterious Former, but that even the organs of your body can aid your spiritual principle in ascribing all majesty and dominion, wisdom and goodness, power and glory to the infinite Creator. This mystery is recognised by St Paul. The apostle impresses upon his Ephesian converts the necessity of renouncing their heathen vices, and of exemplifying the virtues of the christian character. Among these virtues of a Christian he enumerates the following: Be filled with the spirit; speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart, to the Lord; giving thanks always for all things, to our God and Father, in the name of our Lord Jesus Christ.

1st. The first thing he enjoins, is a fervor of christian zeal: Be filled with the spirit. Endeavor to appreciate the goodness of the Eternal in creating all world and all beings. Be warmed with gratitude, that he has given existence to yourselves. Be filled with admiration and love, that he commissioned his messenger to reveal, that the existence bestowed is unlimited in duration,—uncircumscribed in extent. He says to you, escape from the distraction of time, and dwell upon the sabbath-rest remaining for the people of God. While you tabernacle here in the stormy atmosphere of the world, the glories of eternity *ought* to be invisible; but let faith teach you to regard them as not the less real. Accustom yourselves to endure, says the revealed word, as seeing Him who is invisible. Behold! he moves toward you, but you discern nothing; he passes by, but you do not perceive him; still impress your soul with the conviction, that God is there, your hope, your refuge, your everlasting possession. Hold fast the assurances of immortal life, for he who has promised is faithful. If there be any thing on earth, peculiarly formed to touch the human heart,—to make it throb with an emotion almost rapturous,—it is this revelation of God, even the doctrine of a life to come, that doctrine which promises to every righteous soul an eternity of progressive enjoyment.

2. But fervor of zeal, in the second place, must be accompanied by fullness of knowledge. Knowledge without zeal, indeed, is cold and unproductive, like the brilliant flashes of the northern lights; but zeal without knowledge, like wild-fire in the woods, is destructive to every holy affection. Both warmth of heart and religious knowledge must be united. Then they resemble the light and warmth of the sun, unfolding into life the secret power of vegetation. This is the meaning of the first clause of the passage, which it is my object to develope. To be filled with the spirit, implies both to glow with the influences of devotion, and to be replenished with the discoveries of spiritual favor. To attain to such grace, you must hear and read much; you must reflect more; you must practice most of all. If the Supreme Being has been pleased to reveal his will, what should seem more reasonable than to examine that revelation, to be indefatigable in developing its

object, to be unwearied in bringing its principles and requisitions into daily operation? While your researches are unintermitted, your exertions must be vigorous and persevering. The example of a distinguished English clergyman I have always thought extremely interesting, and worthy of imitation. The author of a memoir of his life observes: "Considering the gospel as of the highest importance to the happiness of man, both here and hereafter, it is literally true, that he experienced more delight of heart in the elucidation of an obscure passage, in removing a difficulty, or reconciling an apparent contradiction, than he would have done, if put in possession of every thing which the children of this world consider as most desirable. 'Rejoice with me,' he would often say, when coming from his study with brightened looks, and a more highly animated countenance, 'for I think I have discovered the true meaning of a passage, which I never understood before!'" *

You, my readers, may not have the same means or opportunities, which this eminent christian enjoyed, of arriving at the mind of the spirit; nor are they indispensable to salvation; but you all do enjoy some leisure; you all have at least one volume and some of you many, to aid your desires of improvement. You all enjoy the sabbath-day, which even at creation your Maker was pleased to institute for your rest from toil, and your advancement in spiritual knowledge. You all possess the holy Bible, which in various parts and various manners was composed for your illumination, comfort, and encouragement. You all enjoy the privilege of a house of worship, erected expressly for your assembling before the Most High, for your adoring his name, for your ascertaining his will, for your welcoming his promises of peace, and making his warnings a preservative from condemnation and death. All of you, in your sphere, even the poorest, most laborious, and most uninformed, you *all* have means of complying with the command of the apostle: Be filled with the spirit: nothing is wanting but your own disposition and striving.

[*To be continued.*]

*Memoirs of the Rev. N. Cappe.

FOR THE CHRISTIAN REGISTER.

HISTORY OF NEW ENGLAND.

Mr Editor,—It is stated in a late number of a respectable periodical, devoted to theology and biblical literature, that there has been very little said in any history of Massachusetts or of New England of the views and motives of the first settlers of this country, and implying that those who have no further knowledge on the subject than may be gathered from any histories extant can hardly form a just idea of their characters, as to their devotedness to religion and the measures they adopted for its support. The writer must have overlooked Winthrop's Journal, Johnson's Wonder-working Providence, Hubbard's history, Mather's Magnalia, and others, when he made the above suggestion, unless he meant only to intimate, that a statement of ecclesiastical proceedings and theological opinions in detail and in a single work had not been given. Rev. Dr Eliot began such a history, but did not live to finish it. It is believed, however, that any one wishing for information on this subject will be able to obtain whatever is material or important by perusing the works above mentioned. I would also refer to some parts of *Bradford's* history of Massachusetts, lately published. The following extract is given from "the General Fundamentals or Declaration of the warrantable grounds and proceedings of the government of New Plymouth."—"That as the great and known end of the first comers in 1620, leaving their native country and all that was dear to them there, transporting of themselves over the vast ocean into this remote and waste wilderness, and thereby willingly conflicting with dangers, losses, hardships and distresses, sore and not a few—was, that without offence they might, with the liberty of a good conscience enjoy the pure scriptural worship of God, *without the mixture of human inventions and impositions*, and that their children after them might walk in the holy ways of the Lord."

A letter of the General Court of Massachusetts to Charles II. 1660, is quoted, in which the Court say,—"We present this script to your hands, in which we supplicate your majesty for your gracious protection of us, in the continuance both of our civil and *religious* privileges, according to the *Grantees'* known end in asking for the patent, conferred on this plantation by your royal father. This, this, viz: our liberty to walk in the faith of the gospel with all good conscience, according to the order of the gospel, was the cause of transporting ourselves with our little ones and our substance, from our pleasant native land, over the Atlantic ocean into this vast wilderness; choosing rather the true scripture worship, with a good conscience, in this remote wilderness among the heathen, than the pleasures of England, with submission to the impositions of the then so disposed and so far prevailing hierarchy; which we could not do without an evil conscience.—Let not the King hear men's words. Your servants are true men, fearing God and the King; not given to change, zealous of government and order. We distinguish between churches and their errors. We could not live without the public worship of God, nor permitted the public worship *only* with such a yoke of subscription and conformity, as we could not consent to without sin. That we might therefore enjoy divine worship without human mixtures, without offence to God, man, or our own consciences, with leave, but not without tears, we departed from our country, kindred, and father's house into this *Patmos*. The omission of the injunctions of men, with the way of our churches, as to the point of order and government, which is the congregational way, we desire our brethren in England to bear with us."

The writer also observes, in the early part of the work, "that the first permanent settlements in New England were made and the enterprize projected and accomplished by the puritans, dissenters from episcopacy, on account of alleged corruptions and usurpations by the hierarchy and its friends, and of the imposition of unscriptural forms and ceremonies on the members of the church. The most serious objections of the puritans and dissenters were to the different orders of ministers and officers in the church with greater or less powers; to the luxury of the higher grades of the clergy; to the claims set up to impose rites and forms as they might choose. For these objections, and their consequent refusal to comply with unscriptural forms and ceremonies the puritans were grievously oppressed and persecuted, fined and imprisoned; which led them to look for some foreign land, where they might live in the quiet enjoyment of their rights, as disciples of Christ, and where they might find a residence for their posterity, free from ecclesiastical domination and unscriptural forms of worship. So sincere and powerful was the attachment of these men to religious liberty, that they made great sacrifices of property and endured sufferings and persecutions many years in England for their conscientious non-conformity, before they removed to Plymouth, Salem, Boston and vicinity."

"In 1628, an important settlement was made at Salem in pursuance of a plan of Rev. Mr White of Dorchester (England) and others, who were desirous of establishing a colony, to extend the knowledge of the gospel and to provide an asylum for such as should choose or be obliged to flee from ecclesiastical tyranny in that kingdom; and it was also preliminary to a larger company which took place in 1629 and 1630. The two ministers at Salem, Higginson and Skelton, had received episcopal ordination in England; but holding the established church there to be greatly corrupt, they chose to devote themselves anew to the sacred office, by public prayer and the imposition of hands of some of the lay brethren. Delegates from the church of Plymouth attended on the occasion, by particular invitation; not, however to direct, or to impart any ecclesiastical power, but to sanction the solemn act, and to show their Christian affection for the new-formed church. This act was considered, both by the church of Salem and Plymouth, simply as an expression of Christian fellowship."

"The people of Plymouth have sometimes been supposed more decidedly to oppose and condemn the English hierarchy, than those of Salem, and those who came the next year to Boston. But it appears that Endicott and Mr Skelton were entirely in sentiment with the members of the Plymouth church, as to the errors and corruptions of the church of England, and of the propriety of a separation from it. They also agreed, as to the real independence of the churches, and of the perfect equality of their ministers and pastors. Winthrop and his associates did not indeed consider the established English church as really anti-christian; (and in this respect the Plymouth church became more candid) but they coincided in opinion with the Pilgrim church, as to ecclesiastical government, the equal powers of all Christian ministers, and the necessity of strictly conforming to the directions of Christ and his inspired apostles, in opposition to all rites and forms prescribed by the authority of man. Rev. Mr Cotton before he left England, advised his friends to take counsel with the church of Plymouth—Rev. Mr Warham of Dorchester expressed a desire to be on friendly terms with the Plymouth church and people; and Gov. Winthrop and Rev. Mr Wilson, the first minister of Boston, in 1631, visited Plymouth, and recognized the church there as scriptural, regular and correct."—"The power of the lay members of the churches was equal to that of the pastor or teacher, except that the latter was *ex officio* moderator of the church meetings; and that the authority to administer the ordinances belonged exclusively to him. Each church was admitted to have all power necessary to be exercised for discipline and government, and for the choice and separation of the clergymen; and therefore at first were called Independents; but afterwards were generally denominated congregationalists.

"The clergy, from the first settlement, and for a long period after, had great influence not only in the church, but in the civil government. This influence arose from their learning and piety; the sacred office alone gave them little power. The spirit of equality which prevailed among the puritans, in many respects placed the clergy and laity on a level. But the clergy of that period were not mere theologians: they had been led to inquire into the nature of civil government. The state of England had forced the subject on their attention. Hence their competency to judge in political and social, as well as ecclesiastical affairs. They were therefore often consulted on the concerns of civil government, as to the separate powers of legislators and judges, of the peculiar authority of each branch of the government, and of the propriety of making war and peace; and if the clergy were sometimes permitted and invited to give advice, touching political matters, the civil magistrates claimed authority to direct or to advise in ecclesiastical affairs. Such power was often exercised by them not merely as members of churches, but when acting as a body and in the capacity of magistrates. They aimed not indeed, at a real alliance of the church and state; but they contended, that religious teachers and institutions were necessary to the good of society; and they considered it their duty to regulate the churches and to keep them pure.

"In the early days of the colony, the puritans were unwilling to tolerate episcopalians and other dissenters from their ecclesiastical rules and discipline. They cannot be fully justified for their severity towards those who did not conform to their opinions and usages; and yet some apology perhaps may be found for them in the fact that they came to America under great privations and after long persecutions, to enjoy such forms of worship as they believed agreeable to the word of God, and that they supposed the continuance of their religious privileges and their peace depended on a rigid discipline over all who joined them. Yet they seem to us now altogether inexcusable in their treatment of Roger Willians; of Brown, Child and others who chose to worship God according to the forms of the English church; of Mrs Hutchinson and her adherents; and of the Quakers, who were banished or punished with death."

The writer goes on to relate the proceedings of the clergy and magistrates in the case of Mrs Hutchinson, (who was very fanatical, but quite harmless in her conduct,) to state the proceedings of three several synods, and the objects had in view in calling them; and to show how far the magistrates interfered with the freedom of the people in calling and settling their pastors: the causes of disputes in, and of the separation of churches; of the subjects and mode of baptism; of the opposition to Anabaptists and Quakers, and especially to Episcopalians and Papists, against which they had very strong prejudices. The toleration afterwards manifested to those sects (except the Papists, who were never allowed to remain in the jurisdiction) is stated to be owing to the directions of the British government. The estimation of the early settlers of New England, of human learning in religious teachers is referred to, and their disapprobation of illiterate ministers. The churches early, generally composed the disputes existing among themselves, or by seeking advice of neighboring churches; and when the controversies were not easily settled, but disorder and great controversies arose, then the magistrates, or the legislature interfered to adjust the difficulty.

There is not a very minute account of ecclesiastical proceedings in the first half century after the settlement of Massachusetts, in the histories published, (except that Johnson and Hubbard on some points and in some cases are particular) but there is sufficient to show that the first settlers were men of strong religious principles, that the maintenance of Christian worship according to their interpretation of the New Testament, was their governing motive and purpose; that while they professed to discard all human authority in matters of religion, and to follow the directions of the gospel, they required all others to receive their opinions and decisions as correct; that they are often therefore, intolerant and persecuting: that they believed in the perfect equality of teachers or pastors, and in the independence of the churches—that still advice was occasionally called for and given; and that the magistrates or the civil rulers assumed authority, (on the belief that they are to maintain the order and purity of the churches,) to recommend and approve, or to prohibit or advise against the settlement or continuance of Christian teachers, in some instances: yet that a disclaimer was always made, of a right in the magistrates to control the proceedings of churches. That the clergy often gave their opinion on civil affairs and measures, and on the other hand, that the legislature undertook to forbid a synod of the clergy and delegates of churches, when it was proposed.

These various statements go to show pretty fully the peculiar views and practices both of the clergy and the laity, touching ecclesiastical proceedings, in the early times of the colony. One may learn what were the religious character and views of our forefathers, the connexion of the churches and the powers of the clergy, and the opinions and interference of the civil government in matters merely spiritual. There is a reference to the dispute on the mode and subjects of baptism—the opposition to and controversy with Episcopalians—their views of the qualifications of church members—the right of judging who were fit to be admitted within the pale of the church—of the extent and nature of church discipline and censures. If these subjects had been treated in separate chapters, as was done by Hubbard, it would have been an improvement; but a careful perusal of this and other works relating to the character and conduct of the early settlers for two or three generations touching religious affairs will not leave any one ignorant of the ecclesiastical history of New-England.

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CHRISTIAN REGISTER.

BOSTON, MAY 16, 1835.

DOING GOOD TO THE POOR.

There seems to be no want of efforts among us to remove or to alleviate the evils of poverty; and the principal danger at present seems to be, not that the hand of charity will be shortened, but that it will not be guided with wisdom; that it will be subjected often to caprice, and temporary expedients. Every one who has lived long in the world, and has come near enough to [illegible] their trials and temptations, and the infimities and vices peculiar to them, must have perceived that it is not among the simplest things in the world to do them good. It is indeed a very simple thing to bestow gifts directly upon the poor, or to place these gifts in the hands of discreet almoners for their benefit. But the office of these dispensers of alms is not among the least difficult things; and yet there are still more difficult things to be done in fulfilling our whole duty to the poor. To meet them as dependents upon the bounty of the more favored part of society, (a dependence, it may be, occasioned by their own follies and vices) and at the same time to treat and address them, considered as moral and accountable beings, who have souls to be saved, upon terms of equality and heartfelt sympathy, is not a form of charity which is generally practised or understood.

The prevalent notion of charity is confined very much to almsgiving. But this though sometimes very necessary is a very small part. It may be practised without making any part of true charity. According to Paul's beautiful and comprehensive description of this virtue, a heedless profusion of alms may be notorious when charity is a stranger. "Though I bestow all my goods to feed *the poor*, and have not charity, it profiteth me nothing." True charity or love is long suffering and kind, modest and humble, disinterested, neither suspicious nor irascible, pure and truthful, forbearing, tender in its judgment of others, itself not discouraged by difficulties.

We are led to these reflections by the late celebration of the first anniversary of an association which has attracted much notice, and which, we believe, is destined to attract much more notice and additional favor; we mean the institution in this city called the

BENEVOLENT FRATERNITY OF CHURCHES.

The association was formed in order to gain stability and permanence to the Ministry-at-large in this city. We copied the first quarterly Report of the "Central Board" of this Fraternity in the Register of the 11th of October last. We find annexed to the Sermon of Dr Channing (recently published) delivered before the Association, on their First Anniversary, a sketch of the origin and progress of the ministry-at-large, and of the association of Churches for its support, of which we here give the substance.

This Ministry was established in Nov. 1826 by the Executive Committee of the American Unitarian Association, and was supported from year to year chiefly by subscriptions from the ladies in different religious societies of the city. Dr Tuckerman sustained its whole burdens till 1832, when Mr Barnard was associated with him. Its benefits had been so manifest during Dr Tuckerman's arduous labors, that the committee became desirous of placing it on a more suitable foundation and enlarging its means of usefulness. A meeting of gentlemen was held 3d of April 1834, at which a committee was appointed "to digest a plan for a systematic organization for the moral and religious improvement of the poor in this city." They reported on the 27th, and were directed to carry their Report into effect. The Report recommended a concurrence of the 13 Unitarian congregations (other denominations having adopted plans of their own for similar purposes) in the support of the Ministry-at-large and of other means for "the improvement of the moral and religious state of the poor of this city." Choosing to preserve fully the independence of the several associated churches, it was provided that each church should have its own internal organization, and that they should unite in support of general measures for the great end proposed.

"It was not the wish to add another to the eleemosynary institutions of the city, to which the poor might resort either for the supply of the comforts or for the relief of the necessities which belong to their bodily condition;" the sole object was "to provide instruction and solace for their souls." The Executive Committee of the American Unitarian Association expressed a willingness to resign their care of the Ministry-at-large into the hands of the new organization, and the Committee, by whom the Report had been made, immediately proceeded to distribute it among the churches, and to solicit an early adoption of the plan. It was received with so much favor, that on the 10th of July delegates from nine of the religious societies, whose co-operation was desired, met for business in the Berry Street Vestry. The societies represented in this meeting were the Second Church, Brattle Square, the New North, the New South, King's Chapel, Federal Street, Hollis Street, the Twelfth Congregational, and Purchase Street. The First Church, and the West Church, declined a formal adoption of the plan, the South Congregational Society chose to defer action on the subject, and the Hawes Place Society, for local reasons, decided to withhold their co-operation.

The general principles on which the organization is founded are comprised in the following preamble to the By-laws of the Central Board.

"This Board has been organized in conformity to the principles expressed in the Report adopted April 27, 1834, viz.

That the object of the Benevolent Fraternity of Churches be the improvement of the moral state of the poor and irreligious of this city by the support of the Ministry-at-large, and by other means;

That each congregation constitute itself, or create within itself, a Benevolent Association, in such manner as its members shall deem best, acting on the principle of as general co-operation as possible;

That each Association thus formed annually choose five delegates, who shall be the channel of communication between the respective congregations and the Executive Committee, and who shall together constitute a Central Board.

That the real power of control be in the congregation organized as above stated, while the Central Board shall possess an advisory power [illegible] ment of any measure shall rest."

Two chapels have been furnished for congregations. In these places the two junior Ministers, Messrs Barnard and Gray, hold religious services, and in connexion with each is a large Sunday School taught by persons of both sexes from different congregations. During the usual hours of public worship the children attend services in the Chapels adapted peculiarly to them, and conducted by the Ministers-at-large. On every Sunday evening services are held for adults.

While the ministers endeavor to confine their labors as far as possible to the moral and spiritual wants of the poor, they have been instrumental in promoting a mutual understanding among different benevolent societies for the relief of the poor, by means of meetings of delegates, who can confer together, and guard against interference with each other, and impositions on the part of the subjects of their charity.

The aggregate amount received from associations in the churches, the last year, was $2564.24.

The Central Board have expressed "their hope that an increased subscription will enable the Executive Committee of the next year to extend the usefulness of the Fraternity."

"Its present means of operation are confined to the three Ministers-at-large, the two Chapels, the two Sunday Schools, and the Office of the Visiters of the Poor. No one can doubt that more ample provision should be made for the spiritual wants of the many who fall within the design of that institution. More ministers especially are needed, and would appear, if sufficient encouragement were given; while it ought not to be expected, that they will devote themselves to this work without at least some security for their own support. Five thousand dollars is not a larger sum, it is believed, than could be beneficially expended within a single year."

DR. CHANNING'S SERMON.

This Sermon, preached and published at the request of the Fraternity of Churches, presents with great power and eloquence the claims of the Institution to public favor, and the importance of continued and increasing efforts.

Dr Channing, while he is not unmindful and does not speak slightly of the physical evils of poverty, sets forth in a convincing manner the surpassing evils of a moral kind to which the poor are exposed. His principal purpose is to call attention "to the claims of the poor as moral, spiritual beings," believing that, if we "give them the Christian spirit, they would find in their lot the chief elements of good."

The moral evils of poverty are the checks which it generally produces to intellectual exertion; the coldness which it causes in the domestic affections; the discontent which springs up in the poor from comparing their outward condition with that of the rich, and of course the overestimate formed of external things, as sources of happiness; and the low gratifications (particularly intemperance) to which they are exposed.

These evils are not indeed universal, nor are they irremediable. The remedy consists in moral culture producing a power within, superior to the temptations without, such as shall generate a principle, a sentiment and feeling concerning relative and social duties which shall give the spiritual man the mastery over the animal man, be his outward circumstances what they may.

We have not room in this place to present the author's glowing illustrations of these topics; but must content ourselves with commending his discourse, and the cause which it is intended to serve, to all Christian Philanthropists.

FOR THE CHRISTIAN REGISTER.

Mr Editor—As it is the object of your paper to expose and elicit religious truth, I would inquire through its medium into the propriety of several phrases in common use at the close of ordinary petitions, viz. "in the name and for the *sake* of Jesus," "for Jesus' *sake*," "for Christ's *sake*." Now we do not ask salvation, in my opinion, for Jesus' *sake*, *because* he suffered and died for us, but *because* we desire it, for our own sake, *because* we would obtain the glory and blessedness promised to "believers," *because* we would avoid the misery and guilt consequent to a sinful course, and therefore I can see no propriety in the use of such phrases. Yet if there be any other explanation of the words, by which they can be rendered appropriate, and convey a consistent meaning, as an inquirer I should be gratified to see it.

Yours, I. E. L.

Lowell, April 18.

Many probably use the phrases mentioned by our correspondent without any definite meaning. Few probably use them literally on the ground of substitution,—in conformity to the doctrine that Christ by his sufferings and death has purchased for us salvation and all spiritual blessings, that he has paid the full penalty of all human transgressions, without which no blessing could be sought and obtained from our Father in heaven. In the most obvious sense of the phrases, the humble petitioner would seem to ask for himself the highest favors from the Supreme Being, for the benefit or gratification of Christ, or as something which it is due to Christ, that God should confer on the Christian who prays in faith. But we must acknowledge that there is no interpretation of the words, which does not, according to our opinion, either convey a false meaning, or fail of conveying any definite meaning.

ASSEMBLY'S CATECHISM.

Two or three weeks since we mentioned it as one of the remarkable facts of the present time, that an attempt should be made to revive that little obsolete body of divinity, the Assembly's Catechism, by any of our New England divines. And in casting about for an explanation we asked aloud (some people are said to think aloud) "Are our orthodox brethren alarmed at their own heresies? Do they wish to bring back their children to the faith which they have exploded?"

The Philadelphia Presbyterian has copied the substance of our remarks, under the very inappropriate head, Unitarians Disturbed. We are by no means "disturbed," though we do regret it as a retrograde course, that the Assembly's Catechism should again become a text book with the orthodox; the standard of orthodoxy it cannot become.

We remarked when we were upon this subject before:—"This revival" [alluding to the teaching of the Catechism by one of the clergymen of Boston] "has reached our enlightened city, and is echoed back from that staunchest repository of orthodox dogmas—the Philadelphia Presbyterian."

To this the Presbyterian replies:

Yes, we have echoed the fact, as indicating a most healthful reaction. Orthodox churches have been overrun with error just in proportion as they have departed from that system of truth which is so admirably condensed in the Shorter Catechism; and we know of no more effectual means to discountenance and subvert heresy, than the re-introduction of this excellent formulary into our families, schools, and congregations. We rejoice that a reaction has commenced, and that the form of sound words, is again to exert its influence in opposition to heresy in all its forms. If the churches in New England can be induced to imitate the example, which Unitarians so loudly deplore, they will no longer be driven by every wind of doctrine.

New England divines must indeed be flattered by what is expressed and implied in this short paragraph. The amount of it is that in proportion as the church have neglected the Catechism and studied the Bible independently of "that system of truth which is so admirably condensed in the Shorter Catechism," they "have been overrun with error." This then is their strong hold. Instead of arming themselves with the word of God, the sword of the spirit, ministers and churches must wield for their defence carnal weapons, the work of men's hands. In their greatest extremities, when threatened to be driven about by every wind of doctrine, they are directed to do what? Not to cleave to the "law and testimony," not to "search the scriptures," not to seek what "the Holy Spirit teaches."—but to cleave to the Westminster Assembly of Divines, to search their writings, to seek what they teach. We are disturbed by no fears for our churches on this score. We do not think that "the churches in New England can be induced to follow the example" proposed with a view to limit God's word to the meaning put upon it by an Assembly of Divines of any age, however unprejudiced, learned and pious they might have been.

THE MONITOR.

This religious paper, printed semi-monthly at Concord N. H., has hitherto been conducted by an "Editorial Committee" at a distance from each other. This arrangement has ceased, and the first number of the fifth volume (May 6th) proceeds from a single Editor, the Rev. Moses G. Thomas, by whom it is hereafter to be conducted. It has done its duty well and worthily and ably; we doubt not it will continue to be entitled to the same praise.

What follows is a part of the Editor's introduction of the paper to the public, in his new relation as its sole conductor.

"It may be proper on the present occassion to say a few words with reference to the character and objects of the Monitor. It was started at a time when there was but one paper of the kind, that old and faithful servant, the Christian Register, in this or the neighboring States. It was not intended to interfere, and we believe has not, with that paper. The Register was in the midst of many parishes established in their views of Scriptural doctrine. The majority of its subscribers seemed to us chiefly to require practical matter, an account current of the religious world, and the news of the day; while it also appeared evident that in the border country, as it were, of the faith we cherish, there were many parishes who were looking for the very elements of simplicity in faith and doctrine, and who required a paper devoted in no small degree to the *propagation* and *defence* of Scriptural truth as well as to the promotion of practical piety. It seemed necessary that it should go over ground which in other places had already been faithfully surveyed. It is well known that the labors of a pioneer are widely different from those of an old settler, and to pursue the figure though a homely one, there are many roots and stumps of Calvinism which we would fain remove, as well as some deep shaded forests which we would see illuminated with the light of the gospel truth. Such being our views of the field to be visited by the Monitor, we thought it unoccupied ground, and experiment has justified our conclusions. We have endeavored to devote its columns to religious instruction, doctrinal and practical, and to religious intelligence rather than to the general news of the day. We have sought to give an answer to every man that asketh a reason of the hope that is in us, and such is the course we intend to pursue, keeping our readers informed of all the new and important religious movements of the day.

CHRISTIAN EXAMINER.

In our last week's paper we spoke of the first three articles in the May number of this work.

The fourth article is upon the "Recognition of Friends in Heaven;" being a notice of Bishop Mant's work on "the Happiness of the Blessed," &c.

The writer makes out a full moral demonstration, from scriptural evidence concerning heaven as a social state, of the reunion of friends in a future life. This result and the reasoning and remarks which lead to it are fitted to impart joy to departing friends, and consolation to surviving ones.

The fifth article, viz. the conclusion of an Essay on the doctrine of Divine Influence, is marked by the same thorough mode of reasoning and investigation, as was the portion which preceded. It deserves the sober attention of Christians of all denominations. We have read it in parts, and we shall read it again as a whole. It is upon a subject bearing in such a direct *and practical way upon some of the religious* notions and practices of the times, that it ought to be printed by itself and widely diffused.

The sixth article is a Review of Wilmot's Lives of Sacred Poets. It is a pleasing article with extracts worthy of preservation.

NEW PERIODICALS.

Colonization Herald. *Conducted by the Executive Committee of the Young Men's Colonization Society of Pennsylvania.*

We have received the 2d number of this paper, of which, we believe, we copied a short notice some time since, from another paper.

The Herald is published simultaneously in N. York and Philadelphia on the first and third Saturdays of each month. It is devoted to the mainenance of the following principles and objects; viz.

1st. To provide for civilizing and christianizing Africa, through the direct instrumentality of coloured emigrants from the United States.

2d. To promote by all legal and constitutional means the intellectual and moral improvement of the African race.

3d. The principles upon which this Society bases its operations, are peace and temperance, in aid of religion—dissuasion from warfare on the part of the colonists, and the prohibition of the acquisition of territory, except by fair purchase from the Native Princes and proprietors of the soil.

We may as well introduce here, as in any place, a paragraph from the Liberia Herald of January 31st which announces the arrival of 54 Emigrants for Cape Palmas. The paragraph of which we speak, corroborates the testimony received from individuals, that African Colonization is the most powerful enemy of the Slave Trade. It is as follows.

We regard colonies along the coast as the most important weapons with which to combat the African Slave Trade,—the idea of putting an end to the slave trade by stationing a few armed ships on the coast, we deem visionary—and serves, we think, only one good purpose; that is, it exposes the vanity of the attempt;—it serves only to show in a degree, to what an enormous extent the traffic in human flesh is prosecuted on the coast. Slavers possessing the same cunning as men-of-war men, watch an armed vessel as closely as they can possibly watch him, and take advantage of every movement: no sooner is the armed vessel out of sight than they cram their human cargo in the hold, and commit their safety to the agility of the vessel, which is almost always superior, and nine times out of ten are not deceived, even though they should be pursued. Liberia is a standing evidence, that slavers cannot breathe in a moral atmosphere; their detestable traffic shuns the abodes of fair and legitimate trades, as the blear-eyed bat the blaze of noon-day; hence we conclude that one Colony, established on the principles of Temperance and peace, sustaining in their purity, the moral and religious institutions of the mother country, is worth a dozen scores of men-of-war.

Anti-Slavery Record. *Published by the American Anti-Slavery Society, New York.*

This publication consists of miscellaneous pieces respecting Slavery; such as facts and anecdotes respecting the internal slave-trade and the treatment of slaves, showing the dreadful evils moral and physical of slavery as it exists in the United States. It also contains short discussions of the principles and terms of emancipation.

CHRISTIAN HERALD. *Published under the direction of the Christian General Book Association. Union Mills, N. Y.*

The first number of this proposed weekly paper has been sent to us. It is a specimen number—and the paper, if encouraged, is intended to be a fellow-worker with the Christian Palladium, which is a semi-monthly journal of the *Christian* denomination.

ASYLUM FOR THE BLIND.

We were present at an Exhibition of the pupils of this institution in their studies and manual operations, before a few visiters, on Thursday of last week. The success with which Dr Howe has carried into effect the system of education and of manual operations projected for those from whom wisdom at one entrance is quite shut out, surpasses our highest expectations. No one can fail to be favorably struck with such an affecting spectacle; to see those whom we are wont to regard as among the most unhappy, from their peculiar privations, finding substitutes in the other senses for the loss of that which would seem to be the principal inlet of knowledge and pleasure.

NEW PUBLICATIONS.

Uncle Philip's Conversations with the Children about New York. In two volumes. [Boy's and Girl's Library, 23 and 24.] New York: Harper & Brothers.—Sold by Russell, Odiorne & Co., Boston.

These two little volumes give a good deal of useful historical information in a pleasant manner, suited to make the facts intelligible to youth and to impress them in their memories. There is every now and then, also, a short moral lesson drawn from the relation of transactions and of the conduct of individuals which give to the narrative parts a direct tendency to the production of good influences.

Parental Sorrow comforted. Two Sermons on the Death of Children. To which is added a prayer for a sick child, and a Prayer on the death of a child. By Jonathan Farr. Boston: James Munroe & Co.

Mr Farr in these sermons suggests in a plain, affectionate and engaging manner the consolations which the scriptures afford us under affliction from the loss of children—above all, those that arise from the assurance that it is "well with the child"; an assurance drawn from the character of God, from the innocence of the child, and from the conduct and teachings of our Savior concerning little children.

ECCLESIASTICAL.

The Rev. William Parsons Lunt has received an invitation to become Pastor of the First Congregational Church and Society in Quincy, as Colleague with the Rev. Peter Whitney, and has accepted the invitation. His installation, we understand, is to take place the first Wednesday in June next.

Mr Nathaniel Hall, late of the Theological Seminary at Harvard College, has been invited to become Pastor of the First Congregational Church and Society in Dorchester, as Colleague with Rev. Dr. Harris, and has accepted the invitation. His ordination will take place in the following month.

William H Dalrymple was ordained to the pastoral care of the Baptist Church in Abington, on Wednesday, *April 29. Sermon by Rev. Isaac Smith of* Stoughton.

Prussia. In the N. Y. Observer of the 2d inst. we find an interesting account of the "Religious State of Prussia," contained in a letter from the Editor's correspondent in France.

The writer speaks of the former state of religion in that country under Frederick I. the friend of Voltaire, when impiety and infidelity pervaded the kingdom, and through the long wars that followed the French Revolution of which Germany was so extensively the theatre; during all which time evangelical religion was prostrated. But the altered political condition of the country "the restoration of thorough studies in the Universities" &c., have brought back the kingdom, in some good degree, to more sober views. The present King is represented as a religious man, &c. "citizens of all classes, and even many of the soldiers have returned to the humble faith which saves the soul." Some alarm has been sounded concerning *pietists* and *fanatics*; but, says the writer, "it now appears that Prussia is not agitated by fanatics. Faithful Christians are there suffering evident persecution, because they will not renounce the religious customs and liturgy of their ancestors." The following are stated as the facts of the case.

The king of Prussia, animated no doubt with very praiseworthy intentions, desired to unite into one and the same communion the Reformed and the Lutheran churches in his states. As the differences which divided these two great branches of protestanism are inconsiderable, he thought it would be easy to effect a union, and the theologians he consulted on the subject partook of his opinion. He persuaded, accordingly, the Lutherans and the members of the Reformed church to unite, and the union was celebrated with much solemnity. Thus far all went well; but the king of Prussia overstepped these prudent limits, and undertook to impose as a legal obligation what should have been only the effect of voluntary consent. In this he showed more zeal than wisdom.

He composed with the aid of some ecclesiastics and other pious men, a liturgy for all the churches of Prussia. For a king to compose a liturgy, is certainly extraordinary; but it should be recollected that the king of Prussia is also a *bishop*,—the archbishop of his country. He bears both the crown and the mitre, the sceptre and the cross; he holds two swords in his hands, and claims the right to preside in the assemblies of divines, as he presides in councils of war. This office of bishop joined to that of temporal prince, is an inheritance of the Reformation, and we must not blame the Reformers too much for allowing this two fold authority to the government. It was perhaps necessary in their times; for protestantism had to maintain, in its cradle, a gigantic struggle against Rome, and was obliged to bear the sword of kings before its banner, that it might not be overcome in the combat.

The liturgy of the king of Prussia is not bad in itself; it contains a fair exposition of the fundamental doctrines of Christianity; but it is justly objectionable on account of some of the ceremonies it prescribes, and festivals it establishes, and the care with which it maintains the episcopal supremacy of the king. Every pastor, according to this liturgy, must, at his consecration, give the king the title of archbishop, he must promise to teach his flock to be in favor of political measures of the government, to defend the royal power at the price of their blood, and to reveal all hostile designs against the government, which may come to their knowledge. These conditions have given rise to the remark, and not without reason, that the oath exacted of pastors was a suitable oath for *police officers*.

This liturgy was first adopted in the Court chapel. The king next recommended its adoption by all the clergy of Prussia. He bestowed rewards and honors on those who were most forward to introduce it into their churches, and who seconded most zealously the plan of a union of the two protestant communions. In 1830, the use of the new liturgy, which had been heretofore optional, became obligatory. At length, last year, the king published a decree, according to which, all ministers are commanded, under pain of suspension, and removal from office, to use the new liturgy in religious worship. Thus the pretensions of the king went on increasing; beginning by a simple invitation; then, bestowing favors on those who adopted his plans; afterwards, requiring every one to submit; lastly, pronouncing severe penalties against the pastors who would not obey. Such is the usual progress of political power, when not confined within the limits of a liberal constitution: it stops not until it has reached the most intolerable despotism.

The Royal Mandates have been met by opposition, particularly in Silesia, where the Lutherans "enjoy special privileges guaranteed by the treaty of Westphalia and by the solemn promises of the kings of Prussia." Obstacles have been thrown in the way of their maintenance of their rights by the censorship of the press. Pastors have been deposed, and congregations deprived of the use of their churches, and have consequently resorted to private meetings. In some instances in which resistance has been made to the deposing of Pastors and the substitution of others, the former incumbents and heads of families have been imprisoned.

Such are the blessings of the union of Church and State.

INTELLIGENCE.

DOMESTIC.

Warren Bridge.—At a Town Meeting in Charlestown on the 4th instant, it was

Voted, That the town will assume one half of the Warren Bridge, as a Free Public Highway,—provide for one half of the expense of hoisting the Draw, lighting the Lamps, and keeping the same in repair, whenever the Legislature will direct that one half the Fund, then on hand, or at their disposal, shall be paid over to the town—and will give a bond to the State Treasury to that effect.

Rhode Island.—It appears that Governor Francis is reelected by a majority of 106 votes. George Engs, the Whig candidate for Lieutenant Governor, is elected. Four of the Whig, and two of the Jackson candidates for the Senate, are chosen, and of the four others, there is no choice. It is understood, that the relative strength of parties in Grand Committee will be as follows: Whig members, 42: others 37. In the House of Representatives, there are 137 Whig members, and the Lt. Governor and four Whig Senators added to these, constitute the Whig strength in Grand Committee. The Jackson force in the House is 35, and in the Senate, 2. The result is decisive, as respects the political character of the United States Senator, to be elected by that body.

Important and interesting Mission.—The Senate of the United States at its last session, passed a resolution requesting the President to consider of the expediency of entering into negotiations with the South American States, for the purpose of securing for our commerce and people, a safe passage across the Isthmus from the Atlantic to the Pacific Ocean. In compliance with this recommendation of the Senate, we understand, the President has appointed Col. Charles Biddle, of Tennessee, to conduct the negotiation, and that he is about to visit the Southern Continent, in prosecution of the objects in view.

Ohio and Michigan.—An extra from the office of the Buffalo Whig has furnished us with the following intelligence, which is taken from the Detroit Free Press of the 29th April. It represents the controversy between the authorities of Ohio and Michigan as assuming a very serious aspect. Late in April, Governor Lucas despatched the Commissioners of Ohio, accompanied by an armed force, to the western extremity of the Michigan territory, adjoining Indiana, in order to run the boundary line. In pursuance of the late act of the Legislative Council of Michigan, providing for the arrest and punishment of persons exercising any power, or accepting office, within the territory, not derived from the governments of the U. S. or Michigan, a warrant was issued by a magistrate of Tecumseh for the apprehension of Messrs. Taylor, Patterson, and Seely, the Ohio Commissioners engaged in running the line, and of the persons employed under them. With this warrant the Sheriff of Lenawee, summoning a posse of 30 or 40 persons, went to Adrian, and despatched his deputies, with the posse, to the scene of action. On arriving at the house of a Mr Phillips, about seven miles within the line, as claimed by Michigan, nine or ten persons were found, who were ascertained to be a portion of the Ohio party. Measures were immediately taken for their arrest; and after some show of resistance, they attempted to escape, but were captured, and brought to Tecumseh for examination. This party consisted of the Ohio Surveyor, Col. Hawkins, and seven other persons. The Commissioners happened to be at another place, about two hundred rods distant: they ran into the woods, and effected their escape to Maumee, distant about thirty miles. The Press states, that Gov. Lucas has about 500 troops collected at that place, and has issued orders for the levy of a force of 10,000, to be concentrated there, declaring, that he will not recross the Maumee Swamp until the boundary line shall be surveyed, and the jurisdiction of Ohio extended over the disputed territory.—*Daily Advertiser.*

The following Letter from Mr O. Parrish, published in the "Columbus Hemisphere" gives the latest account we have seen of the position of the parties.

PERRYSBURG, Ohio, April 28.

On Sunday last, Gen Brown, with the Sheriff of Lenawa county, made an attack upon the Commissioners and their party. The commissioners had stopped during the Sabbath with some private families.

About 1 o'clock, P. M,. Gen. Brown suddenly emerged from the woods, with about 80 armed men, and the Sheriff and some others instantly repaired to the cabins of the Commissioners. They asked to be introduced to the Commissioners, and were informed that they had just stepped out, and would be in soon.

The Commissioners were then present, but carelessly retired to the woods, and all arrived here yesterday. The territorial Sheriff and General, finding they had failed to arrest the commissioners, next attempted to take into custody the chairman, &c. They made captive nine of our Ohio corps, Col. Hawkins, of the Senate, among them. They are now in jail at Tecumseh. At the request of Gov. Lucas, I go this afternoon, with two or three others, to Tecumseh (about 40 miles) to make efforts to obtain the release of the captives.

There are about 400 militia here under the order of Gov. Lucas.

Messrs. Rush and Howard are here—and at their request Gov. Lucas very properly consented to postpone further active measures for two or three days longer. This request is made from a belief, that shortly Gen. Jackson will veto the proceedings of the Hotspurs of Michigan.

The Commissioners would have finished the line in two days more.

P. S.—When the attempt was made to arrest the chairman, &c. some of them ran, and Brown's men fired upon them, and they all gave up.

Post office Department.—Notice has been given by the Post Master General to mail contractors, and other creditors of the department, that the practice of accepting the drafts of individuals in its employ for services thereafter to be rendered, is to be discontinued: that all just claims accruing against it will be paid at the end of every quarter; that the performance of all services contracted for will be rigidly exacted; that no fine imposed for non-performance, will be remitted; and that no retrospective allowances will be made for any service hereafter rendered.

American Periodicals.—The number of literary and miscellaneous periodical works now published in the United States, is about 50, of which about 14 are quarterly, and the rest monthly, 2 are in French, and are *re*-prints. The North American Review has the greatest circulation. Medical journals 8, Law journals 3. The religious works are not far from 40, of which 10 are issued at Boston, 10 at New-York, 5 at Philadelphia. Price from $5 to 50 cents. All in English, and all original. Agricultural journals and newspapers 14, of which 4 are at Boston. Temperance journals 18. Religious newspaper 90, of which 35 are published in New England, 25 in the middle states, 10 in the southern and 20 in the western. In the 12 slaveholding states 18, and in the 12 non-slaveholding states 72. In Boston 11, New-York 12, Philadelphia 7. About 25 are connected with Presbyterians and Congregationalists, 15 with the Baptists, 17 with the Universalists, 8 with the Methodists, 7 with the Catholics, &c. The Methodist Christian Advocate publishes 28,000, the New-York Observer 14,000, the New-York Evangelist 9,500, three or four others have from 3,000 to 6,000 the rest from 500 to 2500. The greater part affords little or no compensation to editors, and probably more than half of them do not pay the expense of publishing, but preserve a precarious existence at the expense of the publisher or his friends. The political papers in 1775 were 37; in 1810, 359; in 1828, 851, and in 1835, 1400; of which about 1000 are in the non-slaveholding states. Daily papers 90. —*Quarterly Observer*, abridged and amended.

A Cocoonery.—We learn by the Northampton Courier, that Mr Samuel Whitmarsh is erecting a house for *Silk Worms*, two hundred feet in length, with many improvements as to cleanliness, and to facilitate the progress of winding the cocoons. The worm ascends at the proper period to twine latices, within reach, instead of twigs. He intends to feed this year a million of worms, and reel four or five hundred pounds of silk.

Dr Thompson's Patent Rights.—We understand that a suit has been instituted in the Suffolk Court of Common Pleas, against Hosea Winchester, of Harvard, Mass. for an infringement of the Patent Right of Dr Samuel Thompson, and the damages laid at $10,000.

MIDDLESEX COUNTY BIBLE SOCIETY.

At the annual meeting of the Middlesex County Bible Society, held in the vestry of Rev. Mr Stearns's church in Cambridge Port, on Wednesday, the 29th of April 1835, the following gentlemen were elected officers for the year ensuing.

President—Hon. Samuel Hoar.

Vice President—Dr Ripley, Dr Homer, Dr Holmes, Rev. Reuben Emerson, Hon. Asahel Stearns, and Hon. Joseph Locke.

Cor. Secretary—Rev. Convers Francis.

Recording Secretary—Rev. H. B. Goodwin.

Treasurer—Lemuel Shattuck.

Auditors—E. W. Metcalf.

Directors—Rev. Reuben Emerson, Rev. Jacob Coggin, Dr Fay, Rev. Rufus Hurlbut, Rev. Elijah Demond, and Mr Charles Everett.

At the public meeting, prayers were offered by Rev. John Wilder of Concord, and an appropriate discourse was delivered by Rev. Rufus Hurlbut of Sudbury,—from Colossians iv. 16.

The following Resolution was unanimously adopted by the Society, and the appointment of the Agents therein referred to, was committed to the Board of Directors.

Resolved,—"That the appointment of some efficient layman in each town or religious Society, as Agent of the Middlesex County Bible Society, will greatly promote the interests of this association, and that the month of April in each year be considered as the time for said Agent to procure by subscriptions, contributions, or otherwise, additions to the funds of the Society"

We subjoin below the concluding portion of the Twentieth Annual Report of the Board of Directors, submitted to the Society at this meeting:

REPORT.

Though the receipts of the past year have been considerably less than those of the year preceding, the Directors have no reason to suppose that the interest of the community has at all declined in the great purpose of this association: but on the contrary they see good cause to believe that among the multiplied objects of beneficent action at the present day, the distribution of the Scriptures among the destitute of our fellow men has still a high place in the estimation of Christians and a strong hold on their affections.

The receipts of the year before the last were greater than those of any one year since the formation of the Society in 1814. This is no doubt to be attributed to the well directed labors of the able and indefatigable Agent who was appointed to visit the several towns in the County and present the subject directly to the people. In many of our Societies, an unusual interest was excited and unusual efforts were made to contribute to the funds of the Society. —The result was sufficient to show us that the cause of the Bible needed only to be fairly and fully set before the public in order to attract the public attention and sympathy. During the past year no extraordinary means have been adopted to sustain or increase the interests of the Society, but we have relied entirely under the Providence of God on the voluntary efforts and contributions of its members.

In order however to sustain the efficiency of an association of this character, the necessity of some continued vigorous and systematic efforts becomes every year more evident. The suggestion of our Agent upon this point is in itself deserving of deep consideration. "The members of your Society," he says, "have not yet to learn that no benevolent society can live and prosper without *continued effort*. The time has not yet come when people will come forward with their offerings for the advancement of the Redeemer's Kingdom without being *asked* to do it. Some kind of agency or vigilant supervision will be necessary to keep up from year to year any interest which the objects of your Society may have created during the past." It is in accordance with these views that the Directors would urge the importance of maturing some more regular system which will ensure a strong, healthy and permanent interest in the Society. If by any means the subject could be yearly presented to the several religious Societies in this part of the County, either by the Pastor, or some active member of the parish, the expense incident to a separate agency would be avoided, the number of annual subscribers would be likely to be increased and an annual contribution be secured to the funds of the Society. At present in many of our towns no contribution is made for this object, and the subsciptions and donations have usually come from comparatively a few.

The various motives for engaging in this work with renewed interest and vigor at the present period will readily suggest themselves to all the reflecting. We have fallen upon times when the call is loud upon every Christian, and every church to "be watchful and strengthen the things that remain, which are ready to die." The remedy for the various moral disorders under which our land is laboring —the safest, the surest, and the most effectual remedy in the power of man, is a wider diffusion of the principles of the Bible. If we would preserve the institutions of government, of learning, or religion which have been left us by our fathers, we must preserve them by the principles on which these institutions were established, the great principles of the Bible. If we would check the tendencies of our times to a general looseness of thinking and acting, if we would suppress the spirit of disorganization and irreverence for the laws, if we would do what in us lies to stem the torrent of a blind superstition, on the one hand, or of a reckless infidelity, and irreligion on the other, one of our most powerful aids will be that precious volume, which is confessedly "the religion of Protestants," and which is always its own best advocate against the attack of the infidel. In fine if we would join in promoting the kingdom of God and the Redeemer in the souls of men, if we would according to our ability "go forth into all the world and preach the Gospel to every creature," we can hardly do this more effectually, than by sending abroad the written records of our faith.

Submitted—In behalf of the Directors,

by H. B. GOODWIN, *Secretary*.

FOREIGN.

England.—London papers of the 10th of April and Liverpool of the 11th have been received. They contain the circumstances of the dissolution of the Ministry after successive defeats, particularly in consequence of being left in the minority on Lord Russell's Resolution for embodying in the Tythe Bill the principle of appropriation recognised in a late motion on the Irish Church; viz. that of applying the surplus revenue of the Church of Ireland to the religious and moral instruction of all classes of Christians. Sir Robert Peel was pledged to resist any such application. The ministry being left in a minority on the principle at stake, resigned their offices agreeably to their previous determination in case of such contingency.

France.—Nothing decisive has been received concerning the fate of the bill making provision for the indemnity, provided in the treaty with the United States, when our paper was put to press.

CONVENTION.

The Annual Meeting of the Massachusetts Convention of Congregational Ministers will be held in the Court House, in School street, on Wednesday the 27th inst. at 5 o'clock P. M.

The annual Sermon will be preached in Brattle street Church on Thursday the 28th, at 11 o'clock, A. M. by the Rev. Oliver Cobb of Rochester.

G. W. BLAGDEN, *Scribe*.

SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the Sunday School Society will be held at Dr Channing's Church in Berry street on Wednesday evening, the 27th inst. at half-past 7 o'clock. A Report will be read by the corresponding Secretary, and addresses are expected from several gentlemen. All who feel an interest in the subject are invited to attend.

Members of the Society and the clergy generally, will meet at the Berry street Vestry at 7 o'clock, same evening.

JOHN S. WILLIAMS,
Rec. Sec'y.

MASSACHUSETTS TEMPERANCE SOCIETY.

The Anniversary Address before the Massachusetts Temperance Society will be delivered by the Rev. Samuel K. Lothrop, at the Old South Church on the last Sabbath evening in the present month.

The annual meeting for the transaction of business will be on the preceding Wednesday evening, the 27th, at half-past 7 o'clock, in the old Common Council Room, Court square. A general attendance of members is important.

J. G. STEVENSON, *Sec'y.*

Publisher's Notice.—Subscribers at a distance who receive their bills by this week's paper, and others whose bills for the past remain unsettled will much oblige the publisher by forwarding the amount due by the earliest opportunity.

Those who wish to pay in advance will have a favorable opportunity to forward their subscriptions by clergymen and others who may attend the coming anniversaries.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr James H. Blake to Miss Marianne, daughter of Mr D. Wildes.

In Medford, by Rev. Mr Stetson, Ignatius Sargent, Esq. of this city, to Miss Henrietta, daughter of the late Samuel Gray, Esq.

DEATHS.

In this city, Mr Stephen Bowen, 31; Martha Ann, only daughter of Wm. and Lucia Simmons, 12 years.

In Newton, 13th inst. Mrs Hope G. Parker, widow of the late Mr Joseph Parker, of Baltimore, and daughter of Rev. Joseph Grafton, aged 32.

In Bridgewater, on the 13th inst. much respected and lamented, Nathan Lazell Esq. aged 39 years.

In Raleigh, N. C. of consumption, Jonathan P. Cushing, President of Hampden Sydney College, Virginia.

PARISH & SUNDAY SCHOOL LIBRARIES,

FURNISHED on the most liberal terms, by JAMES MUNROE & Co., 134 Washington st.—where may be found as large an assortment of books suited to the above purpose, as any in the city.

☞ J. M. & Co. are Publishers of fifty of the most valuable and highly approved religious works of the day, of which the following is a list. Persons wishing any from this list for *distribution* will be supplied at a reasonable discount from retail prices.

Bishop Butler's Works, 2 vols
" " Sermons
" " Analogy of Religion
Bean's Advice
Bowring's Matins and Vespers
Channing's Reviews and Miscellanies
Childhood of Jesus
Cummings' New Testament
" Questions on the Gospels
Dabney's Annotations on the New Testament
Dodsley's Economy of Human Life
Farr's Child's Duties and Devotions.
Farr's Immediate Salvation Criticised
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
——— Moral and Political Philosophy
——— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
" " " for children
South's Sermons
Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
No. I.—Trial and Self-Discipline, by Miss Savage
No. II.—The Skeptic, by Mrs Follen
No. III.—Home, by Miss Sedgwick.
No. IV.—Gleams of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D.
Sunday Library, Edited by H. Ware jr, D. D.
Vol. I.—The Life of the Savior, by Prof. Ware jr
Vol. II.—The Life of Howard, by Mrs Farrar
Vol. III.—The Holy Land and its Inhabitants, by Rev. S. G. Bulfinch
The Apocrypha
The Unitarian.
Tucker's Light of Nature, 4 vols
Unitarian Miscellany, 6 vols
Ware's Letters to Woods
Ware on the Formation of the Christian Character
Ware's Discourses on Character and Offices of Christ
——— Selections from Priestley
Watson's Apology for the Bible
Watts' Catechism
Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
——— Last Thoughts
——— Bible News.

may 16 epis1m

GLEAMS OF TRUTH.

JAMES MONROE & CO. will publish next Wednesday—Scenes and Characters, No. 4. Gleams of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D. Price 31 cents. may 16

SECOND-HAND THEOLOGICAL LIBRARIES.

JAMES MUNROE & CO., No. 134 Washington street, have received on sale several large and valuable Theological Libraries, including those of the late Rev Dr Parker of Portsmouth, and Rev B. Whitman of Waltham, which they offer at very low prices. These Libraries comprise very many rare and standard Works, seldom to be met with in the Bookstores. Clergymen and those engaged in making up Parish Libraries will find it for their interest to call and examine.

☞ The above will be continued on sale for a few days only. 2w may 16

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

S. SCHOOL TEACHER'S FUNERAL.

JUST published, "The Sunday School Teacher's Funeral," with some account of Rachel Benson, and Rev Mr Loraine—by Rev Jonathan Farr.

B. H. GREENE, 124 Washington corner Water st
may 16 3tis

STATIONARY.

JUST Received a fresh supply of English Quills.—Also for sale a good assortment of Letter, Cap, Pot, Billet and Drawing papers—Drawing pencils, Osborn's Water Colors, Bristol board, &c.

may 16 S. G. SIMPKINS, Court-street.

JUVENILE MISCELLANY for May.

CONTENTS.

May Morning — Grandmother's Hobby — The broken wagon—Little Ann and her Dying Rose—Frederick Haskell's Voyage — The Raven — The Porcelain Skin—The Sparrows—Ghost Stories—The Pelican—Shepherd and Nightingale, Phrenology—Dogs—Soliloqus of an Indolent Girl—Questions to be answered—The Editors Table.

This day published by E. R. BROADERS 127 Washington st. (up stairs.)

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

VALUABLE BOOKS—CHEAP.

L. C. BOWLES, 147 Washington street (opposite the Old South), offers for sale the following valuable works at the prices annexed. Persons in want have now an opportunity of being furnished at prices considerably less than they have hitherto been sold.

Channing's Works, octavo	$1 12
Palfrey's Sermons	1 62
Ware's Discourses	38
Beard's Family Sermons and Prayers, 1 vol. 8vo neatly bound in cloth,	1 00
Fox's Sermons, 2 vols. do.	1 00
Christian Morality, do.	62
Robert Robinson's Sermons,	75
Village Sermons, by the late Bernard Whitman	50
Letters to Universalists, by do.	75
Farr's Sermons	38
——— Counsels and Consolations	25
Scriptural Interpreter, 4 vols. by E. S. Gannett,	3 00
Brooks's Daily Monitor,	1 00
Christian Teacher's Manual, 6 vols. 50 cts per vol.	
Letters on the Logos, by Rev. C. Upham	75
H. Martineau's Essays to the Catholics, Jews, and Mohammedans, 3 vols.	75
do. Devotional Exercises,	25
Biography of Buckminster, Thacher and Abbot, with a likeness of each, bound	33
Bible Stories for Children, 12 engravings	33

Also for sale as above—

Griesbach's Testament, by Professor Palfrey
Harmony of the Gospels
Ware on the Formation of the Christian Character
Abbott's Young Christian.
——— Corner Stone
Parker's Sermons
Dewey's do.
Offering of Sympathy
Cheering Views of Man and Providence
Bulfinch's Contemplations of the Savior
——— Poems
Tucker's Light of Nature
Brooks's and Sewall's Family Prayers
Priestley's Views, with a Memoir by H. Ware jr.
Worcester's Last Thoughts
Works of Hannah More, &c.

Together with a variety other Books at low prices.

may 16 3tis.

JUVENILE AND SUNDAY SCHOOL DEPOSITORY.

147 Washington street, (opposite the Old South)

L. C. BOWLES would inform Clergymen and others interested in Sunday schools, that he has for sale a very complete assortment of books particularly adapted for the Juvenile Libraries and Sunday schools of Unitarian societies. The following list comprises some of the most approved works which have been published during the past year.

A catalogue of has been recently published, which may be had gratis. Orders executed on very reasonable terms, for cash or credit. (In press, several new works.)

Scenes and Characters—No. 1. Trial & self-discipline
No. 2. The Skeptic
No. 3. Home
Life of Abraham and Isaac
——— Jacob and Joseph
——— Collin Reynolds
Sacred Memoirs, or Family instruction, being a history of scripture characters from Adam to Joseph
Adam the Gardener
The Week-day book
The Sabbath-day book
The family story book
The child's book of Bible stories. By Rev. T. H. Gallaudet
Social services for families and Sunday schools.
Comstock's Natural Philosophy, for youth
——— Astronomy, do.
Teacher's Present
Missionary Voyages
Parent's Present
Domesticated animals
Youth's Keepsake
New England and he institutions
Temperance anecdotes
Life of Lafayette
Child's book on intemperance
Down the hill
Sephora, a Hebrew tale
Parent's Cabinet
Reflections in retirement
Stories about Gen. Warren
Voyages and Adventures of Jack Halyard
Life and travels of the apostle Paul
The Mother's friend (Abbot's series)
The Mother at home do.
The child at home do.
Fireside piety do.
Right and wrong
The Holy Land and its inhabitants. By Bulfinch
Memoirs of S. Osgood Wright
Hannah More
Value of time
Value of money
Evergreen
The Father's book
Young Infidel reclaimed
Morrison's counsels to young men
Recent Voyage of capt. Ross. &c. &c. &c

The following is a list of the manuals and works for Sunday school teachers generally used in Unitarian parishes.

Allen's Questions, Parts 1, 2 and 3
Field's Questions
Worcester Association catechism
Channing's do.
Carpenter's do.
Geneva do. third Part
Abstract of Bible history
Adams's Letters on the Gospels
Hamilton's Questions
Forms of devotion for the opening and close of the Sunday school
Boston Sunday school Hymn book
Bible stories for children
Calmet's dictionary of the Bible
Kenrick's Exposition
Nichol's Natural theology
Paley's Evidences
Dabney's annotations
Locke on the Epistles
Harmony of the Gospels.
Blake's evidences of Christianity
Jahn's Archæology
Gannett's scriptural Interpreter
Ware on the Formation of the Christian character
do. Sunday Library apr 25

PETER PARLEY'S ARITHMETIC.

Peter Parley's method of teaching Arithmetic to Children.

THIS work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

This arithmetic is immediately connected with, and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never been before adopted in arithmetical books. It is indeed nothing more than taking the same method in a book, that a person would naturally take without it. It is following nature, and this is one step more towards delivering us from the shackles which custom has fastened upon us. The work is beautifully got up, and will be pleasing and attractive to all children at first blush. What a difference between these days and the brown paper age of Dilworth and Daboll!

From Rev. J. L. Blake, Author of several popular School Books, Boston, Mass.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in schools. It is one of the best books on the subject I have seen.

From James Thacher, M. D., Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From H. Fuller, Teacher of a Select School, Plymouth.

Having used for sometime in my school 'Parley's Arithmetic,' I feel satisfied with its adaption to the mathematical faculties of young children. Its great excellence consists in the author's simple and highly interesting method of 'telling about arithmetic'—so that the scholar is amused and instructed at the same time. It cannot fail to advance the pupil in the important art of calculation, if used as the author recommends. It should be introduced and used in all our primary schools, until a better one appears to take its place.

From Joseph Noble and Charles Holden, of School Committee in Portland, Me.

We have examined a small volume entitled 'Peter Parley's method of teaching arithmetic to children,' with numerous engravings, and do not hesitate to pronounce it a valuable work, and that it is as well calculated to be useful in primary schools as any now in print.

From Charles Minot, Clerk of the General School Committee in Haverhill.

At a meeting of the General School Committee of the town of Haverhill, November 27th, A. D. 1833.

Voted, That, among other books, to introduce 'Peter Parley's Arithmetic' for children, into the public schools in this town.

From Phineas Ingalls and Horatio J. Swasey, Superintending School Committee of Standish.

Upon examination of Peter Parley's Arithmetic, we are decidedly of opinion, that the book is a proper one to be used in our primary schools, and we shall recommend its gradual introduction into the schools in the town of Standish.

From John Boyd, Somersworth, N. H.

Having examined a work, entitled 'Peter Parley's Arithmetic,' I think it the most profitable one in print, for beginners in that branch.

From L. W. Daggett, Wareham, Mass.

Having carefully examined 'Parley's Method of Teaching Arithmetic to Children,' I can most cheerfully recommended it to parents and teachers.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the food fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15,000 copies were sold. Copies furnished for examination by the Publishers,

Price 2,37 1-2 per doz. 25 cts single.

CARTER, HENDEE & Co.
131 Washington st. (up stairs.)
May 9

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

THE FUTURE LIFE,

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by JAMES MUNROE & Co. 134 Washington street.

This Sermon is also for sale (or will be soon received) at the following places.

BALTIMORE.
Lyman Reed & Co. No. 6 South Charles street.
PHILADELPHIA.
R. H. Hobson, No. 147 Chestnut street.
NEW YORK.
C. S. Francis, No. 252 Broadway.
PROVIDENCE.
A. S. Beckwith, Westminster street.
SALEM.
Benjamin Colman, Essex street.
PORTLAND, Me.
Colman & Chisholm.
PLYMOUTH.
W. S. Bartlett.
KEENE, N. H.
George Tilden.
May 9

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE VIIIth PSALM.

Thy name, O mighty God, how great,
Throughout the earth, the air, the sea;
How high the glory of thy state,
Yet mortals raise their thoughts to Thee!

The infant here may chant thy praise,
And, wrapt in angel-pure delight,
E'en nurslings up to thee may raise
Their eye with holy rapture bright.

When darkness veils the sun's bright beams,
The glorious stars, a shining host,
Reflected in the murmuring streams,
Of thee, the great Creator, boast.

And birds that cleave the viewless air,—
And beasts that wander o'er the earth,
Proclaim thy love, thy power declare,
And *live* thy praise who gave them birth.

But what is man,—a child of dust;—
Frail wanderer on life's devious way;
Vainly he puts below his trust,
Nor heeds that earthly things decay.

Above the brute,—almost a God,
He treads creation 'neath his feet:
Weak mortal, own thy Maker's nod;
Prepare, prepare thy Lord to meet! X.

BIOGRAPHICAL.

LIFE OF EMLYN.

[*Concluded.*]

In the next term after that in which he was taken up, the grand jury found a bill against him, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. After the indictment had been altered three times before it could be finally settled, the trial was appointed for the 14th of June, 1703. On that occasion, as no sufficient legal evidence could be produced that Mr Emlyn was the author of the book which the indictment was pleased to charge with impious, blasphemous, false, malicious, and seditious expressions, Mr Boyse was sent for into court; who, when he was examined as to what Mr Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground for suspicion; and when further asked what he had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to Arianism." Though this evidence only proved at the utmost the agreement of the book with Mr Emlyn's sentiments, yet the Queen's counsel rested their sole arguments for his criminationupon it, alleging the scandalous doctrine that strong presumption was as good as evidence, which was supported by the lord chief-justice. They never entered into the main question, whether the passages produced in the indictment amounted to blasphemy, which Mr Emlyn's own counsel were prevented from touching upon by the shameful violence and partiality displayed by the court; and he was not permitted to speak for himself. Under these disgraceful circumstances, which were as tyrannical as the proceedings of a board of popish inquisitors, and more criminal, because conducted under the forms of a free constitution, were the jury intimidated to deliver their verdict, and to bring in the defendant guilty; for which some of them afterwards expressed their concern. When the verdict was pronounced, the attorney-general moved that our author might have the honor of the pillory; but sentence was deferred till the last day of the term. In the mean time Mr Emlyn was committed to the common gaol.

During this interval Mr Boyse showed great concern for our author, and used all his interest to prevent the passing of the cruel sentence for which the Attorney General moved. Mr Emlyn also, in compliance with the advice of his friends, wrote a letter to the lord chief justice, expressed in such candid, serious, and manly terms, as ought to have produced strong impressions in his favor. On the day when he appeared to receive judgment, it was moved by one of the Queen's counsel that he should retract; but to this Mr Emlyn could not consent. The lord chief justice, therefore, sentenced him to suffer a year's imprisonment, to pay a fine of one thousand pounds to the Queen, and to lie in prison till it should be paid; and to find security for his good behavior during life. The punishment of the pillory, he was told, was what was due to his crime, but on account of his being a man of letters, it was not inflicted. After sentence was pronounced, with a paper on his breast, he was led round the four courts to be exposed. In passing this severe sentence for matters of mere speculation and belief, the lord chief justice was so unfeeling as to magnify his mercy, because that in Spain and Portugal, the punishment of such a crime would have been no less than burning. A poor compliment to the constitution of his country, that the persons in it whose consciences might lead to question the truth of the established creed, were not exposed to the extreme miseries and cruelties practised by the horrid tribunal of the Inquisition!

After the proceedings of this day, Mr Emlyn was close prisoner for something more than a quarter of a year in the under-sheriff's house; and at the expiration of that time, was hastily hurried away to the common gaol, where he lay among the prisoners in a close room, filled with six beds, for about five or six weeks; and thence, by an *habeas corpus*, he was upon his petition, removed to the Marshalsea for the sake of his health. In this prison he wrote, in the year 1704, a treatise, entitled, "General Remarks on Mr Boyse's Vindication of the true Deity of our Blessed Savior." Mr Emlyn remained in the Marshalsea until the month of July, 1705; during which time, very few of his former friends, excepting some of the plainer tradesmen belonging to his late congregation, showed him any marks of friendship or civility. And the Dissenting ministers of Dublin, Mr Boyse alone excepted, showed themselves particularly destitute of humanity and kindness towards a supposed erring brother, by not once visiting him in his afflicted situation. Mr Emlyn's release was at length effected in consequence of the zealous and repeated solicitations of Mr Boyse, the generous interference of Thomas Medlicote, Esq. the humane interposition of the Duke of Ormond, and the favorable report of the Lord Chancellor, that the exhorbitant fine passed upon him was against law. Through their exertions his fine was reduced to seventy pounds, which was paid into her Majesty's exchequer. The Archbishop of Armagh, however, who, as Queen's almoner, had a claim of a shilling in the pound upon the whole fine, was less merciful than the government, and would not extend his charity towards a poor sufferer for conscience' sake, until he had received twenty pounds by way of composition for the fifty which the sentence of the Court gave him. While Mr Emlyn was confined in the Marshalsea, he hired a pretty large room for himself, in which he constantly preached on Sundays, and was attended by some of the imprisoned debtors, and several of the lower class of his former hearers, whose attachment to him was a source of consolation and pleasure under his afflictions.

Soon after his release Mr Emlyn removed to London, where he preached once every Sunday to a small congregation of persons who entertained similar opinions with himself, but without receiving any salary, notwithstanding that his income was now very much diminished. This liberty of preaching which he enjoyed, gave great offence to several persons, and particularly to Mr Charles Leslie, the famous nonjuror; through whose means complaint was made on the subject to Dr Tenison, Archbishop of Canterbury. That good prelate, however, knew too much of Mr Emlyn's real character to sanction any measures for his molestation. Nor were the lower house of convocation, who, in their representation to the Queen, in 1711, asserted that weekly sermons were preached in defence of the unitarian principles, successful, any more than Mr Leslie, in endeavoring to renew the persecutions against him. On their assertion, Mr Emlyn thought proper to write some observations which sufficiently proved its falsehood. After a few years his congregation was dissolved, in consequence of the death of his principal hearers, and he retired into obscurity to devote his remaining days to the support, by various publications, of the principles which he had embraced, and the cause for which he had suffered.

The first performance published by him after his release from prison was, "A Letter to the Rev. Dr Willis, Dean of Lincoln; being some friendly Remarks on his Sermon before the Honorable House of Commons, November 5, 1705." The intention of it was to show, that the punishment, even of Papists, for religion, was not warranted by the Jewish laws; and that Christians had been more cruel persecutors than Jews. In 1706, Mr Emlyn published one of his most elaborate productions, which is, "A Vindication of the Worship of the Lord Jesus Christ on the Unitarian Principles, &c." In 1707, he gave to the world two publications: the first of which was entitled, "The Supreme Deity of God the Father demonstrated, in Answer to Dr Sherlock's Arguments for the Supreme Deity of Jesus Christ, &c." and the second, "A brief Vindication of the Bishop of Glocester's (Dr Fowler) Discources concerning *the Descent of the Man Christ Jesus from Heaven*, from Sherlock, the Dean of St. Paul's, Charge of Heresy, &c." In 1708, Mr Emlyn printed three tracts, all of them directed against Mr Charles Leslie, on the subject of the Socinian controversy. One of our author's most curious productions made its appearance in 1710, and was entitled, "The Previous Question to the several Questions about valid and invalid Baptism, lay Baptism, &c. considered, viz. whether there be any Necessity (upon the Principles of Mr Wall's History of Infant Baptism) for the continual Use of Baptism among the Posterity of baptised Christians." Whatever may be thought of the author's hypothesis, it must be allowed that he supports it with ingenuity and learning; and though the converts to it have not been numerous, we believe that of late years they have been rather increasing. The next work which our author published was in the year 1715, and entitled, "A full Inquiry into the original Authority of the Text, 1 John, v. 7. *There are Three that bear Record in Heaven*, &c. containing an Account of Dr Mill's Evidence from Antiquity, for and against its being genuine, &c." This piece produced an advocate for the disputed text in Mr Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in answer to Mr Emlyn's "Inquiry." These were followed by some other tracts upon the subject. It is generally allowed, that Mr Emlyn showed distinguished abilities and literature in the controversy; and his side of the question has been since supported by a great number of able critics. A few years back the controversy was revived by Mr Archdeacon Travis, and Mr Professor Porson; and since that time, we believe, the generality of the learned have given up the disputed text. While Mr Emlyn was engaged in the above-mentioned controversy, he published, in 1718, a treatise entitled, "Dr Bennet's New Theory of the Trinity examined; or some Considerations on the Discourse of the ever-blessed Trinity in Unity, and his Examination of Dr Clarke's Scripture Doctrine of the Trinity;" in 1719, "Remarks on a Book, entitled, The Doctrine of the Blessed Trinity stated and defended, by four London Ministers, &c." in the same year, "A true Narrative of the Proceedings of the Dissenting Ministers of Dublin against Mr Thomas Emlyn, and of his Prosecution (at some of the Dissenters's instigation) in the Secular Court, &c." and in the same year, "The Rev. Mr Trosse's Arguments answered relating to the Lord Jesus Christ, and the Deity of the Holy Ghost, &c."

Mr Emlyn enjoyed the satisfaction of finding that the doctrine for which he had written and suffered so much, gradually gained ground, both in England and Ireland. Nevertheless, he still continued to be so obnoxious, that none of the Dissenting Divines in London, dared to ask him to preach for them, excepting Mr Burroughs, and Mr (afterwards Dr) James Foster, ministers of a General Baptist congregation in London. But he was, notwithstanding, honored with the esteem and friendship of many persons of distinguished learning, and in eminent stations; particularly with the truly excellent Dr. Samuel Clarke, rector of St. James's, and Mr Whiston. About the year 1726, upon the death of the worthy and learned Mr James Pierce, of Exeter, several of the people intended to take measures to procure an invitation to be sent to Mr Emlyn, to become his successor; but as soon as he was informed of their design, he requested that they would reliquish it, as his declining years and increasing infirmities would not permit him to accept of it. In the year 1731, he wrote "Obversations on Dr Waterland's Notions in Relation to Polytheism, Ditheism, &c." and in the same year drew up some "Memoirs of the Life and Sentiments of the Rev. Dr Samuel Clarke." Those pieces were not published till a complete collection was made of the author's work's in 1746, in two volumes, 8vo. to which are added, Memoirs of his Life, written by his son, Sollom Emlyn, Esq.

Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed a good state of health through the greatest part of his life, the gout excepted; which, by degrees impaired his constitution, and rendered him exceedingly feeble during his two or three last years. He fell a martyr to it on the 30th of July, 1743, in the seventy-ninth year of his age. Mr Emlyn was one of the most eminent Divines of the Arian persuasion which this country has produced. His works are written with great ability on that side of the question, and still continue in considerable reputation amongst those who embrace it. He was what is now called an high Arian, believing our Blessed Savior to be first of derived beings, the Creator of the world, and an object of worship. At the conclusion of the Memoirs of his Life it is asserted, that "he was one of the brightest examples of substantial, unaffected piety, of serious, rational devotion, of a steady, unshaken integrity, and an undaunted Christian courage." His son, Mr Sollom Emlyn, who was bred to the law, and became an eminent counsellor, was employed to publish Lord Chief Justice Hale's "History of the Pleas of the Crown," which he did in 1736 in two volumes folio, together with a preface and large notes.

MISCELLANEOUS.

PRUSSIC ACID FOR KILLING WHALES.

Mr Dexter H. Chamberlain, an uncommon ingenious mechanic of this city, who some time since produced the machine for manufacturing hooks and eyes with extraordinary exactness and rapidity, has devised a scheme for killing whales, so very novel, and yet, theoretically, so very certain, that it promises to produce an entire revolution in that laborious and truly hazardous employment. It is familiarly known, that after a harpoon is thrust into the great monster of the ocean, he runs until exhausted by the loss of blood; in a word, the boat's crew must wait till he bleeds to death. The sacrifice of life in following a wounded whale, towed as the boat is, by the frightened, wounded and enraged animal, is sometimes melancholy in the extreme. At any rate, there is a considerable loss of time in this part of the business, and not unfrequently a total loss of the whale, in consequence of not giving a mortal wound.

To obviate all these difficulties, Mr Chamberlain has constructed a harpoon upon a new principle, which conveys to the bottom of the incision a small vial of *prussic acid*,—the most deadly of all the known poisons, inasmuch as the vital energies seem to be overthrown very soon after this horrible liquid is brought in contact with the blood.—The harpooner, as is customary, will throw the instrument with all his might, without regard to the spot—for his object is to inject the poison.—When the whale starts, by reacting on the line attached to the harpoon, the vial is instantly crushed, and death let loose within his mighty frame. There can be no redemption for the whale—die he must, and that quickly; for he is a warm-blooded animal.

Mr Chamberlain has secured a patent, we understand, and deserves a generous reward for this unique discovery, which, while it tends to lessen physical suffering, an object of the highest moment to the humanely disposed, affords the most certain success to the operations of the whalemen.—*Scientific Tracts.*

DEATH OF SAMUEL SLATER.

The Rhode Island papers announce the death of Samuel Slater, Esq. long known as one of the most enterprising and respected citizens of that State, and as the father of the cotton manufacturing business in this country. The first cotton mill built in the United States, was erected by him, in Pawtucket, and was yet in operation at the time of our last visit. There is a curious anecdote connected with the original machinery of this factory, which as it is strictly true we will relate for the edification of Doctors Abercrombie and Macnish, and other inquirers into the philosophy of dreams. Mr Slater was an ingenious mechanist, and all the machinery was constructed under his immediate direction. Of course in the earliest infancy of the business, and before the machinery to be constructed was itself thoroughly understood, or the means for making it as ample as could have been desired, imperfections to a greater or less extent were to be anticipated. At length, however, the work was completed, and high were the hopes of the artist and his employers. All was ready, but the machinery would not move—or at least it would not move as intended, or to any purpose. The disappointment was great, and the now deceased mechanic was in great perplexity.—Day after day, did he labor to discover, that he might remedy the defect—but in vain. But what he could not discover waking, was revealed to him in his sleep.

It was perfectly natural that the subject which engrossed all his thoughts by day, should be dancing through his uncurbed imagination by night; and it so happened that on one occasion, having fallen into slumber with all the shafts and wheels of his mill whirling in his mind with the complexity of Ezekiel's vision, he dreamed of the absence of an essential band upon one of the wheels. The dream was fresh in his mind on the following morning, and repairing bright and early to his works, he in an instant detected the deficiency! The revelation was true, and in a few hours afterwards the machinery was in full and successful operation. Such is one feature in the history of American manufactures. The machinist has since led an active and useful life—sustaining in all the relations of society an unblemished reputation.

INDIANS AT NORTHAMPTON.

A family of Indians consisting of three men with their wives and four children, encamped on the banks of the Connecticut in this town last week. They are making their way by the Connecticut river to their homes on the Misisque Bay, on Lake Champlain. We believe they are the same that have been noticed as spending the winter in Connecticut. We accidentally come across them as they lay encamped in a corner of one of our extensive meadows. The very place where we should like to see them. The meadows—the same meadows that our fathers tilled, and the same that the red men tilled centuries ago. Other places are constantly changing, but these change not. Even the everlasting mountain that rears itself against you as you stand looking over this vast and beautiful plain does not gather up before you so thrilling a picture of the years and the ages that are passed, as do these meadows, these corn-growing meadows—these unchanging meadows. We never travel over them, without thinking of their ancient proprietors, with their singular habits; and here once in our life, we are permitted in reality to meet them, with their birch canoes, their bows and arrows, seated down in all their ancient independence—in the house their own hands have erected, and making use of the land on which they have stretched their tent as if it was that which God and nature gave them, nothing doubting that for all purposes for which they shall need it, it is their own.—*Hamp. Rep.*

DEAN SWIFT.

The disease which occasioned Dean Swift to expire "a driveller and a show," was of a paralytic nature; to which circumstance Sir Henry is inclined to attribute that aberration, not to say depravity of mind, which has excited so much scandal.

"Now I believe," said he, "this irritability was bodily disease; and so far from considering the unsocial and untoward mind as influencing the body to its detriment, I would contend that the corporal distemper was the cause of the perverse and unhappy state of mind; that Swift's irritability was of that peculiar nature which accompanies palsy, the seat of which is generally in the brain. Swift was in the habit of suffering severe attacks of headache, and of dizziness, and occasional deafness, when young; even so early in his life as during his sojournment with Sir William Temple. In process of time there ensued that plethoric state of the vessels of the brain which required frequent cupping; and at length the obstruction became so great as to occasion an effusion of water into the ventricles, and the loss of his faculties by apoplectic pressure. This appeared on examination of the head after death. No doubt this effusion had been preceded by inflammation of the membranes of the brain, and by phrensy. Under these attacks of inflammation and phrensy, he dealt forth his angry denunciations largely; and probably it was in one of these unhappy moments that he composed the epitaph so injudiciously incribed on his tomb stone in St Patrick's Cathedral."

London Medical Journal.

DOGS.—The Australian dog never barks: indeed it is remarked by Mr Gardiner, in a work entitled "The Music of Nature," that "dogs in a state of nature never bark; they simply whine, howl, and growl: this explosive noise is only found among those which are domesticated." Sonnini speaks of the shepherd's dogs in the wilds of Egypt as not having this faculty, and Columbus found the dogs which he had previously carried to America, to have lost their propensity to barking. The barking of a dog is an acquired faculty—an effort to speak, which he derives from his associating with man.—*Bennett.*

WHY THEY CALL 'EM TRACTS.—While spending a few hours lately in a little village in Ohio, I was amused and instructed with the simplicity of the following anecdote related by the Rev. Mr M. He one day presented a religious tract to a poor negro, first securing his promise that he would read it.—Some time afterwards Mr M. met him again, and he enquired what he thought of the tract. 'O,' said he, 'massa, it do my soul good. I neber know before why da call 'em tracks. But when I read dat little book, it track me dis way, and it track me dat way; it track me all day, and it track me all night; when I go out in de barn it track me dare, when I go in de woods it track me dare; when I come in de house it track me dare;—it track me ebry where I go. Den I know why da call 'em tracks.'—*Pastor's Jour.*

PRONUNCIATION.—An English merchant whose name was Ogton, always called himself by the degrading appellation of Hogtown, following the London practice of adding an *h* in speaking, when it was necessarily omitted in writing. He called repeatedly at the post office, to enquire if there were 'any letters for John Hogtown?" and the invariable reply was, 'None, sir.' 'Very strange!' said he, one day, as he began to feel uneasy about his bills of exchange, and he requested the clerk to examine again. The merchant's eyes followed him, and he observed that he was looking among the letters beginning with *H.* 'Olloh,' cried honest John, 'what are you doing there? I said John Hogton.' 'I know it, sir, and I am looking for John Hogtown. There is nothing for you sir.' 'Nay, nay!' shouted John, 'don't look among the *haitches*, look among the *hoes*.' And among the O's John Ogton's letters had been accumulating for months.

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☞Teachers are invited to call and receive copies of any of the above for examination. may 2

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EDINBURGH REVIEW, No 122, for January.

CONTENTS. Art. 1. Life and Poems of Rev. George Crabbe. 2. Antiquities de la Nubi. 3d. The Collected Poems of the late N. T. Carrington. 4. An account of the present state of the Island of Puerto Rico. 5. Statements as to the proceedings of the Committee for classing the Mercantile Marine. By John Marshall, Esq. 6 Lyrical Compositions, selected from the Italian Poets, with translations. By James Glassford. 7. Report of the First and Second Meetings of the British Association for the advancement of Science, at York in 1831, and at Oxford in 1832, including its proceedings, Recommendations and Transactions. 8. Travels in Bokhara. By Alexander Barnes. 9. Speech of Henry, Lord Bishop of Exeter. 10. Report from the Select Committee of the House of Commons on Steam Navigation to India. 11. On Church Property. List of New Publications.

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NEW England Magazine No. 47 for May. This day published by E. R. BROADERS 127 Washington street (up stairs.)

CONTENTS.

Art 1. The Smuggler, by J. S. Knowles. 2, Scenes in Europe, Lafayette, in 1832. 3. Skating, by J. G. Percival. 4. Wakefield, by the Author of the Gray Champion. 5. Cities No. 3, Geneva. 6. The Fields of War, by J. McLellan Jr. 7. Artists and Angels, by Samuel Webber, M. D. 8. Spring Stanzas. 9. The Adventures of Abulfida. 10. Old News No. 3, Old Tory. 11. The Ballad of the Erlking. 12. A Tale upon Talking. 13. Letter to the Man in the Moon. 14. Hymn for joy. 15. United States Senate, No. 1, Thomas Ewing. 16. The Ursuline Community. 17. A New Movement. 18. Critical Notices. 19. Monthly Record. may 9

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GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

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Harvard, April 4, 1835. apr 18

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